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THE
HOMILETICAL TREASURY,
OR
HOLY SCRIPTURE ANALYTICALLY ARRANGED

FOR THE USE
OF THE PULPIT AND THE CLOSET,

BY THE
REV. J. LYTH, D.D.

ISAIAH.

Πᾶσα γραφή θεόπνευστος καὶ ὠφέλιμος. 2 Tim. iii. 16.

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ISAIAH.

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2—4. The seraphim. I. Their nature—symbolic. II. Their position—around the throne. III. Their attributes—intelligence—power—humility—activity—love. IV. Their worship—holy—incessant—fervent—acceptable.

5—8. I. The consternation of the prophet. II. The removal of his fears. III. The renewal of his commission.

5—8. I. Conviction of sin. II. Pardon. III. Active usefulness.

5—7. The prophet's vision was. I. Glorious—the Lord—the King. II. Instructive—nature—medium—assurance of salvation. III. Gracious—humbling—sanctifying—encouraging.

5—7. Consider. I. As a peculiar

favor to the prophet. II. An instructive lesson to us.

5. I. The revelation of the divine glory. II. The effect upon human mind.

5. I. Divine majesty unveiled. II. Humanity tested in the light of it. III. The sinner convicted and condemned.

6—7. God's method of pardoning sin. I. The agent—subordinate—divinely chosen. II. The means—a coal—a live coal—from the altar. III. Its application—to the lips—the heart. IV. Its blessed effect—sin taken away—iniquity purged.

8—10. I. The call. II. There-sponse. III. The commission.

8. I. God reserves to Himself the right of calling men to preach His word. II. Only sends them after He has pardoned and qualified them. III. Obedience to this call should be prompt and willing.

9—13. Here is. I. Rejected mercy. II. Judicial blindness. III. Deserved punishment. IV. Unmerited grace.

9—13. I. Judgment in mercy. II. Mercy in judgment.

9—10. I. God's messages to man are too clear to be misapprehended—they are addressed to the eye—the ear—the heart. II. Are intended for man's benefit—conversion—healing. III. When rejected produce an opposite effect. IV. This effect must be ascribed not to the divine purpose but to human depravity. V. Is therefore prophetically announced—for the purpose of warning—for the comfort of God's servants.

9—10. Observe. I. The proper. II. The judicial effect of God's word.

ISAIAH VII.

11—13. Israel's restoration. I. Certain. II. At hand—compare the present condition of the land with the prophecy. III. Glorious—a holy seed.

11—13. I. God's judgments are limited—as to time—extent. II. Leave hope of recovery. III. This hope is vested in a holy seed.

13. So the holy, &c. I. The character. II. The influence of God's people.

CHAP. VII.

1—16. With special reference to ver. 14. I. The occasion of the prophecy—a conspiracy against the throne of David—against the covenant of promise—therefore God signally interposes. II. The circumstances of the prophecy—given as a sign of God's faithfulness. III. The double import of the prophecy. IV. Its absolute accomplishment in Christ.

1—9. I. The conspiracies of God's enemies. II. The alarm of God's people. III. The vigilance of God. IV. The ultimate issue.

2—4. I. God often sends messages of mercy unasked and undeserved. II. His messages are suitable to our need. III. Ought to inspire confidence in the face of every foe.

2. And the heart, &c. Sinful fear. I. Its occasion—impending danger—calamity—judgment. II. Symptoms. III. Causes—unfaithfulness—distrust of divine power, faithfulness, love.

3. I. The king—in trouble. II. The prophet—charged with the divine commission. III. The child—a sign of divine faithfulness.

4. I. The rage of God's foes—furious—impotent. II. The duty of God's people—faith—quietude—confidence.

5—7. I. The evil counsels of men—against God's people—against His anointed—against God himself. II. The determinate counsels of God—immutable—almighty—irresistible.

5—7. I. God knows. II. Frustrates the designs of His enemies.

8—9. God's word. I. Its universal interest—it concerns communities and individuals—things present and to come. II. Its claims upon our faith—because true—authoritative—merciful. III. Its vindication—certain—just.

9. If ye, &c. I. Faith in God is an act of the will. II. Obliging upon all. III. Cannot be withheld without certain retribution.

10—16. I. The gracious offer. II. The refusal. III. The reproof. IV. The sign.

10—16. The miraculous birth of Christ is, I. A sign of God's faithfulness—to this particular prophecy—to His covenant with David—to every new Testament promise. II. Is the most wonderful that could possibly be given—divinity allied with humanity—born of a woman—conceived by a virgin. III. Imposes a corresponding obligation—of faith—confidence—love.

10—12. I. God's condescension. II. Man's pride and unbelief.

13. Unbelief is, I. The worst form of impenitence. II. The cause of many painful reflections to a faithful minister. III. Is slightly regarded by the sinner. IV. Aggravated by contempt of God. V. Will ultimately be punished.

ISAIAH VIII.

14. The birth of Christ. I. The mystery of His origin. II. The divinity of His mission—Emanuel. III. The humiliation of His advent.

14. I. Humanity. II. Divinity. III. Mediation.

15. For children. I. God takes care of little children, and feeds them in bad times. II. Expects them to choose the good, and refuse the evil as soon as they know how. III. Makes use of them to accomplish His will. IV. Became Himself a child in Bethlehem.

16. The vicissitudes. I. Of infancy. II. Of nations.

17—25. The threatened invasion of Assyria. I. God does not allow the sins of His own people to go unpunished. II. Graciously warns them beforehand. III. Employs the very arm in which they trusted to punish them. IV. Summons the mightiest and most distant nations for the accomplishment of His will—they are but as insects before Him. V. Brings calamity alike upon princes and people—the highest and lowest. VI. Converts a scene of prosperity into a wilderness. VII. Reserves and provides for the remnant.

CHAP. VIII.

1—4. The roll of inspired truth. I. Its certainty—written by the command of God—sufficiently attested—confirmed by signs and wonders—will ultimately be fulfilled. II. Its use—for the comfort and instruction of God's people—for the warning and admonition of His enemies. (*Maher-shalal-hash-baz. He hasteth to the spoil.*)

4. Infancy. I. May measure the period of a nation's glory. II. Will survive all the glory of the world.

5—10. I. The folly of Judah—they refuse the still waters, &c.—rejoice in troubled waters. II. The punishment of Judah—the waters overflow—sweep over the land—even Emanuel's land—by the commandment of God. III. The redemption of Judah—their enemies shall be broken in pieces—their triumph shall be in the Lord.

5—10. I. God's people often refuse the still waters of Shiloah. II. Put confidence in the objects of their own choice. III. Are miserably disappointed and deceived. IV. Yet not utterly forsaken—God is with us.

5—6. I. Still waters. II. Troubled waters.

9—10. I. The foe. II. The challenge. III. The triumph.

9—10. I. The preparations of the foe—they confederate—arm themselves—devise plans—proceed to execute them. II. Their certain defeat—signal—utter—divine.

10. For God, &c. I. The import of these words—God for us, on our side—God with us, in Christ, through His word, by His spirit. II. The consolation of them—He is with us to comfort—counsel—defend—deliver.

11—16. Observe. I. God's method of teaching His servants—He inspires—instructs—directs. II. The commission—there must be no confederacy with His foes—no fear—but implicit trust and confidence in God. III. The promise. IV. The threatening. V. The confirmation.

11. God's teaching is, I. Powerful. II. Instructive. III. Corrective.

12—14—sanctuary. I. A caution—against fear—against its perils. II. A recommendation—to honour—fear—and trust in God. III. A promise—of defence—deliverance.

12—14. I. A word of reproof. II. Of counsel. III. Of promise.

14—15. I. To them that trust in Him God is a Sanctuary—from sin—Satan—sorrow—in death—in judgment. II. To them that reject Him He is a stone of stumbling, &c.—the offence—the fall—the result.

14—15. Christ is, I. A defence to faith. II. An offence to unbelief.

16. God's purpose is, I. Often deferred. II. Always sure. III. Confidently believed among His disciples.

16. The word of God. I. Its character—a testimony—a law. II. Its design—to instruct—comfort His disciples. III. Its use—it must be bound up in the heart—sealed upon the conscience.

17. I. God's purpose is often concealed—in mystery—under dark dispensations—by judgment. II. We must wait the disclosure—patiently—hopefully—believingly. III. It will come—soon—certainly—therefore wait for it.

18. Consider. I. As applicable to the prophet. II. To Christ, Heb. ii. 13. III. To believers.

18. I. God is the Lord. II. Dwells in Zion. III. Sets His people, &c.—for signs of His truth—for wonders of grace and power.

19. An exposure. I. Of the delusions. II. The folly. III. The guilt of divination.

19. Should—God. I. Man needs a resource. II. Every human resource is unworthy of confidence. III. God never fails—He is infinitely wise—true—merciful—powerful.

20. I. The holy Scriptures are the only rule of faith and practice. II. Are sufficient—in authority—fulness—clearness—motive. III. Are the test of every other rule. IV. Must therefore be diligently and rigidly applied.

20. The authority of the Bible, I. As the rule. II. As the test of public instruction.

20. I. The authoritative rule—a divine testimony—a divine law—a divine test. II. Its use—to detect error—teach the truth—govern the life. III. Its application—should be candid—intelligent—humble—prayerful.

20. Holy Scripture. I. Reveals the truth. II. Exposes error.

20. Holy Scripture considered, I. In its own nature. II. In its use. III. In its effects.

20—22. If they, &c. I. The characters described—deny the word of God—accept and act upon false notions. II. Their misery—no certain light—distress—destitution of temporal and spiritual good—without inward peace—no hope in God or anywhere else—on earth trouble, &c.—in the future the blackness of darkness for ever.

CHAP. IX.

1. I. The darkest dispensation will have an end. II. The deepest sorrow may be first relieved. III. The most degraded scene be exalted to the highest honour. (See Alexander in loco.)

2—7. The remedy of the world's misery. I. Man's moral condition—darkness—death—misery. II. Its relief—light—life—joy. III. The means—a struggle—spiritual—severe. IV. The agent—human—divine—fully qualified. V. The result—certain—blessed.

2—4. Christ brings, I. Light. II. Joy. III. Victory. IV. Peace.

2. I. A melancholy condition. II. A gracious communication—its source—nature—diffusiveness. III. An appropriate emotion—joy—obedience—exertion.

2. I. The people—benighted—dying—dead. II. The light—to illumine—heal—quicken. III. The duty—to receive the light—rejoice in it—walk in it—dispense it.

3. Christ's coming, I. Multiplies the nation—spiritually—literally. II. Increases the sources of its enjoyment (*increased the joy to it*, Heb.) III. Elevates its happiness.

4. Christ, I. Delivers His people—removes every burden—lightens every affliction—relieves all oppression. II. Destroys their enemies—signally—effectually—for ever.

5. Christ's coming, I. Puts an end to war. II. Inaugurates peace.

5. I. The miseries of war. II. Their certain termination. III. The means—Christ's coming—in the gospel.

6—7. I. Christ's advent. II. Office. III. Qualifications. IV. Glorious administration.

6. I. The advent of Christ—he is born a child of man—given as the Son of God. II. The government of Christ—universal—supreme—mediatorial. III. The qualifications of Christ—He is wonderful—counsellor—&c.

6. Christ gives, I. Light upon our gloomy path—he is wonderful—counsellor. II. A safe journey through the perils of life—he is the mighty God—the everlasting Father. III. A happy issue out of all our troubles—He is the Prince of Peace.

6. His name, &c. I. The wonderful agent in our redemption. II. Our counsellor in the perplexities of life. III. The mighty God in the vicissitudes of the world. IV. The everlasting Father in the course of time. V. The Prince of Peace for unquiet hearts.

6. Wonderful. I. In His person. II. Nature. III. Offices. IV. Working. V. Achievements. VI. Manifestations. VII. Purpose.

6. Counsellor. As to, I. The mysteries of our being. II. The way of happiness and salvation. III. The conduct of life.

6. The mighty God. I. Christ's divinity—is supreme—co-equal—co-essential—co-eternal with the Father and the divine Spirit. II. Christ's power is unlimited—absolute—unchangeable—demonstrated by His works, &c.

6. The everlasting Father. I. Christ is from everlasting to everlasting. II. Is the Father—of all being—of all intelligence—of His redeemed people.

6. The Prince of Peace. I. He reveals peace. II. Makes peace. III. Gives peace. IV. Establishes peace for ever.

7. Christ's Kingdom. I. Its features—order—peace—security. II. Its increase—certain—gradual—permanent. III. Its administration supreme—just and righteous—unchangeable. IV. Its absolute security—the zeal, &c.

7. The increase of His government. I. Implies—the spread of

His Gospel—the triumphs of His grace—the subjugation of his enemies—the destruction of all that opposes his will. II. Is effected—by the preaching of the Gospel—the dispensation of his spirit—the displays of his power. III. Is certified—by the divine purpose—by his mediatorial sacrifice—by his exaltation—by the movements of Providence.

8—21. A message from God to Israel. I. The superscription—sent from God—into Jacob—upon Israel—to all the people. II. the charges—pride and obstinacy—incorrigibleness—general depravity of manners, among the leaders, ver. 16, among the people, ver. 17. III. The threatenings—heavier judgments—inflicted by neighbouring nations—indiscriminate slaughter—general ruin, and its consequent miseries.

8—12. God's messages are, I. Plain. II. Pointed. III. Public. IV. Pertinent. V. Weighty. VI. Not to be trifled with.

13. God's chastisements are, I. Designed for man's improvement. II. Too often prove ineffectual. III. Must be repeated with greater severity.

13. Enquire. I. Why has God chastised us? II. What has been the effect?

14—15. God's judgments are, I. Sudden. II. Impartial. III. Irresistible. IV. Discriminate.

15. And the prophet, &c. I. The character described. II. His position in the social system—the tail because he follows whither others lead—hangs on as a useless appendage—is the meanest and most degraded member of the social body. III. His certain doom—just—proportionate.

16. Unsanctified rank. I. Aggravates a man's guilt. II. Increases his power of mischief. III. Brings heavier punishment.

17. I. A picture of unmitigated depravity—all corrupt—in motive—in action—in speech. II. A corresponding punishment—without exception—without pity—without relief.

17. For all this, &c. I. Anger in God is a calm and just sense of displeasure against sin. II. Has its expression in the judgments executed upon men in this life. III. These under an administration of mercy are designed to be corrective. IV. Cannot in case of failure satisfy the purposes of the divine anger. V. Hence in all cases of impenitence God's anger is not turned away, &c.

18—21. The divine wrath is I. Kindled by sin. II. Is terrible in its action—burns—darkens—inflicts manifold miseries. III. Dissolves social ties. IV. Cannot be allayed by judgments.

18. Sin compared to fire. I. Latent. II. Active. III. Contagious. IV. Destructive. V. Exterminating. VI. Capable of being extinguished.

19—darkened. The cloud of wrath. I. Its occasion. II. Effects. III. Removal.

21. I. Social disunion is the effect of sin. II. Is an evidence of the divine displeasure. III. Is the precursor of heavier judgments.

CHAP. X.

1—4. I. An indictment against wicked magistrates. II. A challenge. III. A sentence.

ISAIAH X.

1—2. I. Magistrates and rulers are amenable to God. II. Their decisions must be revised. III. Will in many instances be reversed. IV. The consequences of their injustice will return back upon themselves.

3. I. What is meant by the day of visitation? II. How will you meet it?—what will you do?—whither will you flee?—where will you leave your glory?

3. Where, &c. I. Your glory. II. You must leave it. III. Where?

4. For all this, &c. I. The cause. II. Continuance. III. Severity of God's anger.

5—19. The Assyrian. I. His commission—subordinate, a mere rod in God's hand—defined. II. His pride—he boasts of his schemes—his achievements—his strength and wisdom—of what he will do against God. III. His rebuke—just—keen—humiliating. IV. His punishment—irresistible—sudden—signal—effected by divine power.

5—11. I. The mightiest nations are but instruments of the divine will. II. Are employed to execute wrath upon the guilty. III. God appoints their special work. IV. Defines its limits. V. Controls their ambitious purposes. VI. Rewards them accordingly.

5—6. I. The offence. II. The rod. III. The chastisement.

7—14. Man tried by the word of God. I. What he thinks. II. What he says? III. What he does. IV. What he may expect.

7—8. God's word, I. Searches out man's intentions. II. Reveals his thoughts. III. Exposes his motives. IV. Condemns his pride.

9—12. Scepticism. I. Its principles—the fruit of pride—thinks

all gods alike—denies a special providence—defies the Almighty. II. Its downfall—delayed—certain—sudden—inevitable.

12. I. The principles of divine justice are unalterable. II. The procedure of it is determined by circumstances. III. The execution of it is certain.

13—16. Human pride. I. Its sayings and doings. II. Its follies and failings. III. Its humiliation and fall.

15. Here is a picture, I. Of human weakness—a mere instrument—in the hands of another—without strength or power. II. Of human pride—man boasts—of that which is not his own—against his maker. III. Of human folly—he forgets himself—insults his God—accelerates his fall.

16. Human prosperity is, I. precarious. II. Arrested by a proud and godless spirit. III. May be suddenly terminated by divine judgment,

17. I. God is a light to Israel. II. A consuming fire to His foes.

18—19. Sennacherib's army. I. Its glory—like a forest for multitude and strength—like a fruitful field in its success. II. Its utter destruction—soul and body—as a standard bearer (*a sick man*, Heb.) III. Its inglorious remnant. IV. Reflections.

20—23. I. The consumption—decreed—overflowing—just—divinely effected. II. The remnant—small—of grace—their altered views—their return.

20—21. God's remnant is, I. Saved by grace. II. Sanctified from sin. III. Restored to God's presence and favor.

22—23. The true Israel. I.

Not all who are in Israel—but only a remnant. II. Must be determined by judgment—already decreed—to be effected by God—universal—righteous.

24—27. God's chastisements are, I. Tender; O my people! II. Merciful; be not, &c. III. Necessary; he shall, &c. IV. Of short duration. V. Without partiality. VI. End in deliverance. VII. Because of the anointing (*or anointed one*. See Henderson in loc.)

24—27. I. Israel's sorrow is the day of the enemy's triumph. II. Israel's deliverance, the day of his destruction.

24—27. I. The enemy can only smite with God's permission—Israel is God's people—dwells in Zion—under God's protection—is chastised for unfaithfulness. II. His power is limited—in time—in extent. III. His destruction—certain—inevitable—brings deliverance.

25. I. The deliverance of God's people is coincident with the destruction of their enemies. II. The reason of this arrangement—their enemies exist as a test—for their instruction—correction. III. The inference deducible from it—when God's people are perfected they will be delivered and their enemies destroyed. IV. The gracious assurance that this shall be speedily accomplished.

26. I. How God destroys His foes. II. How He delivers His people.

27. I. God's people suffer from the oppression of their enemies. II. Shall certainly be delivered. III. Their deliverance will be complete. IV. Will be effected because of the anointing.

28.—34. News of the foe (Sennacherib). I. His approach—exactly anticipated by prophecy—occasions fear and alarm. II. His arrest at Nob—by the word of the Lord—his empty threats—impious challenge, chap. xxxvi. III. His utter destruction—like the felling of a forest—terrible—sudden—irresistible—by the immediate power of God.

28—31. Prophecy. I. Anticipates the news. II. Reports nothing but truth. III. Is designed to allay unnecessary fear. IV. Is a sure basis of action. V. Should be carefully and prayerfully studied.

32—34. I. The enemy—his approach—forces—threatenings. II. The protection—God arrests—humbles—destroys him.

CHAP XI.

1—5. I. Messiah's advent. II. Qualifications. III. Work.

1—2. I. The spirit of Christ—a spirit of wisdom, &c. II. His operation.

3. The spirit of Christ. I. Quickens the understanding. II. Sanctifies the heart. III. Governs the sense.

4. The righteous administration of Christ. I. Respects the poor. II. Is founded in equity. III. Is conducted by the word of His mouth. IV. Is sustained by judgment.

5. Righteousness is, I. The ornament of Christ—binding together all the excellencies of His character. II. The strength of Christ—giving effect to His work and office. III. The glory of Christ

ISAIAH XII.

—securing faithfulness in his purposes—promises—threatenings.

6—9. The Kingdom of Peace. I. Its features—concord—submission—security. II. Its requisites—altered natures—subjugated passions—divine grace. III. Its means—divine knowledge—universally diffused.

6—9. Society during the reign of Peace. I. Knowledge universally diffused. II. Offensive distinctions obliterated. III. Human passion under control. IV. Universal concord and security.

6—7. For children. I. A strange. II. A bright. III. A true picture.

6—7. For Children. I. A changed world. II. Changed scenes. III. Changed natures.

6. For children. I. The led. II. The leader.

8. For children. I. No passion. II. No peril. III. No fear.

9. The golden age. I. The whole earth shall be as Mount Zion. II. Shall be freed from injustice and violence. III. Shall be filled with the knowledge of the Lord.

9. For the earth, &c. I. Wherein this knowledge consists. II. To what extent it shall prevail—universal—deep. III. By what means it is to be diffused.

10. I. The root of Jesse. II. The lifting up of the ensign. III. The gathering of the Gentiles. IV. The glorious rest.

10. I. Christ's humiliation. II. Exaltation. III. Glorious rest.

11—16. The restoration of Israel. I. Yet future—they are redeemed the second time—out of all nations—the promise includes both Judah and Israel. II. Connected with the spread of the Gos-

pel, ver. xxii. III. Results in the union of Israel and Judah in one kingdom. IV. Followed by the destruction of their enemies. V. The whole effected by the special interposition of God and possibly accompanied by miraculous proofs of His power.

12. I. The dispersion. II. The gathering. III. The ensign.

13. Ephraim, &c. I. The causes II. Evils. III. Cure of disunion exemplified by Ephraim and Judah.

14—16. I. Israel's triumphs. II. God's interpositions. III. The happy return.

CHAP. XII.

1—6. The thanksgiving Song of Israel after the restoration celebrates, I. God's forgiving love. II. Saving power. III. Abundant consolations. IV. Glorious name. V. Marvellous works. VI. Special presence.

1—6. Here is, I. An acknowledgment. II. A proclamation of the divine mercy.

1—3. Believers rejoice, I. In pardon. II. Security. III. Supply.

1—3. Believers are here taught, I. To give thanks for divine mercy. II. To triumph in God's salvation. III. To draw comfort from divine sources.

1—2. Here is, I. Danger. II. Deliverance. III. Comfort. IV. Confidence. V. Triumph.

1. I. The need of pardon. II. The enjoyment of it. III. The effect of it—comfort—praise.

2. God is, I. The foundation of our hope. II. The object of our

trust. III. The refuge of our souls. IV. The source of our strength. V. The subject of our song. VI. The Finisher of our salvation.

2. Salvation. I. Its nature. II. Effects—confidence—support—joy. III. Its security.

3. I. The blessing. II. The supply. III. The sweet enjoyment of it.

3. I. The source. II. The stream. III. The supply.

4—6. I. Who are called to praise God. II. How they must praise Him. III. Why they must praise Him.

4—6. I. Praise. II. Sing. III. Cry out.

4. The believers duty. I. Praise. II. Prayer. III. Confession. IV. Proclamation of God's glory.

5. God's doings are, I. Excellent. II. Manifest. III. Worthy of praise.

6. I. The character. II. Privilege. III. Duty of the people of God.

CHAP. XIII.

1—6. The burden of Babylon. I. Every nation as also every man has his own burden. II. The proudest cannot escape—instance Babylon—its wealth—its crimes. III. God has abundant means of executing it—He lifts His banner—commands His chosen instruments—musters His armies. IV. Judgment speedily follows—they come—from far—with vengeance—to destroy.

1—6. God's preparations against Babylon. I. The warning. II.

The summons. III. The commission. IV. The muster. V. The attack.

3. God's instruments are, I. Commissioned. II. Sanctified. III. Qualified. IV. Inspired with the spirit of their duty.

6—18. The fall of Babylon. I. Announced, ver. 6. II. Anticipated, ver. 7-8. III. Described, ver. 9-16. IV. Accomplished, ver. 17, 18.

6—18. The day of the Lord. I. A day of divine manifestation. II. Of terror. III. Of wrath. IV. Of Almighty power. V. Of just judgment. VI. Of mighty revolution. VII. Of utter destruction. VIII. Is at hand.

6—18. I. Prophecy is history in anticipation. II. Unfolds the principles of the divine procedure. III. Ensures the certainty of their application.

6—8. The day of the Lord. I. Described—destruction—terror—surprise. II. Announced—it is at hand. III. Should be anticipated.

9—11. The judgment of Babylon a type of the judgment to come. I. Certain. II. Terrible. III. Replete with wonder. IV. Righteous. V. Irresistible.

11. Judgment yet reserved. I. For the world. II. For individuals. III. For all time.

12. I. The calamity—scarcity of men—implies national weakness—national poverty—social evils. II. Its causes—immediate, divine judgments, war, &c.—remote, sin. III. Its cure—repentance—reformation.

13—18. I. The prediction—the dissolution of a dynasty—the release of the captive—the destruction of the oppressors—the fury of the des-

troyer. II. The accomplishment—literal—exact—judicial. III. The record—left for our instruction and improvement.

19—22. I. The glory of Babylon. II. Its signal overthrow. III. Its present condition.

19. I. Proud Babylon and filthy Sodom are equally guilty before God. II. The glory of the one has in His sight no greater charm than the insignificance of the other. III. Both are destroyed—easily—signally—utterly. IV. Both remain as examples of the severity of divine justice.

20—22. I. Compare the present condition of Babylon with the prophecy. II. Infer—the truth—immutability—exact fulfilment of the word of God.

CHAP. XIV.

1—3. The return of Israel. I. God observes the sorrows of His people. II. Forgives their sin. III. Restores them to favor. IV. Subdues their enemies. V. Gives them rest.

2. And they, &c. Applicable to believers in relation to sin. They pass through four stages. I. Captivity. II. Conflict. III. Victory. IV. Dominion.

3. Rest. I. From sorrow. II. Fear. III. Bondage.

4—23. The fall of the oppressor. I. His crimes—pride—cruelty. II. His fall—his sceptre is broken—earth rejoices—the dead exult—the grave repudiates him—his seed is cut off—the place of his habitation is swept away.

4—8. Observe. I. How human pride and oppression are linked together. II. How both terminate—in humiliation—death—ruin. III. How the earth exults over them.

7. A millennial scene. I. Universal rest—from the power of the oppressor. II. Universal peace. III. Universal joy and praise.

9—12. I. The pomp and pride of the world terminate in the grave. II. The proudest are humbled there to one common level. III. Lost spirits await their coming with malicious exultation.

9—12. The grave and its mysteries. I. There is an invisible world. II. Its inhabitants stand in a mysterious relation to this. III. Are conscious of passing events. IV. Despise all earthly distinctions. V. Await the coming of their fellows. VI. Receive them according to their moral character.

12. I. Stars of light may fall—angels—good men—the great and noble. II. The deeper their fall, the greater their misery.

13—15. Mystic Babylon. I. Human pride presumes to ascend to heaven—would rule the world—enslave the church—usurp the prerogatives of God. II. Will be cast down to hell—stripped of its glory—humbled in the dust—condemned to eternal shame.

16—17. Tyranny. I. Its crimes—disturbs the peace—desolates—destroys—knows no pity. II. Its doom—certain—terrible—unpityed.

18—20. I. Death levels all alike. II. But a man's crimes pursue him after death.

20. The seed, &c. Evil-doers. I. Ruin themselves. II. Ruin their children.

ISAIAH XIV.

20. The seed, &c. **I.** This is matter of observation. **II.** The natural effect of bad training and example. **III.** The judicial appointment of God.

21—22. Children inherit the shame and guilt of their parents. **I.** Illustrate the principle. **II.** Confirm it. **III.** Justify it.

23. The ruins of Babylon an exemplification, **I.** Of God's truth. **II.** Power. **III.** Justice.

24—28. **I.** The purpose—to destroy His enemies—deliver his people. **II.** The security—He cannot change—has power to effect it—none can disannul it.

24. **I.** God's thoughts are anticipated facts. **II.** God's purposes are irresistible. **III.** God's oath is beyond recall.

25. This may refer to Sennacherib but seems to point to events still future. Observe generally, **I.** God's people have always been subject to oppression. **II.** But God undertakes their cause. **III.** Will ultimately destroy all their enemies.

26. **I.** God's purpose embraces the world—a purpose of mercy to the penitent and believing—of judgment upon the wicked. **II.** His power is commensurate with His purpose—displayed in providence and grace—extends to all nations.

27. **I.** God's decrees—respect general principles—particular facts. **II.** Do not interfere with free-agency. **III.** Are unalterable and irresistible.

27. **I.** The hand that rules the world is God's. **II.** Is directed by a wise and unalterable purpose. **III.** Who then shall resist it?

28. **I.** Kings die. **II.** The King of Kings lives on.

29—32. The burden of Philistia. **I.** Its occasion—inveterate hatred—cruel oppression of God's people. **II.** Its contents—disappointed hopes—inevitable ruin. **III.** Its consolations for God's people—supply—security—God's perpetual care over them.

29—32. **I.** The joy of the wicked is of short duration—one trouble escaped is followed by a worse—God's judgments are delayed but ruin is inevitable. **II.** The happiness of God's people is permanent—supply—security—God's faithfulness—unwavering trust.

29. Philistia a type of the enemies of God's people. **I.** Their inveterate hatred. **II.** Their inevitable punishment.

30. A remarkable description of God's people—poor. **II.** Their privilege in contrast to their enemies.

31. **I.** God is the supreme ruler of cities and nations. **II.** Judges them. **III.** Warns them. **IV.** Punishes them. **V.** There is no escape—no straggler among his appointed agents.

32. **I.** A fact worth telling—God has founded Zion—defends it—cares for it. **II.** A lesson worth learning—of trust—unwavering—incapable of disappointment. **III.** A truth full of consolation—for the church—and its members.

32. **I.** The stability of Zion. **II.** The character of its inhabitants. **III.** Their unspeakable felicity. **IV.** Their continual triumph—they tell it to their foes.

ISAIAH XV.

CHAP. XV.

1—9. The burden of Moab. I. Its chief cities are surprised and taken in the night. II. The inhabitants appeal in vain to their false gods. III. Lamentation and mourning are heard everywhere. IV. The military are disheartened. V. Consternation spreads, and the inhabitants fly. VI. The land is desolated. VII. The rivers roll with blood.

1—5. I. The wicked are overtaken by surprise. II. Their refuges fail them in their need. III. Nothing but misery awaits them. IV. All human help and hope is cut off. V. Yet a Zoar of retreat is at hand for those who will flee to it.

4—5. I. There is no defence against the wrath of God. I. The only resource is to flee to the Zoar of refuge—with tears for themselves—warnings for others. (*An heifer of three years, &c.*, see ch. xvi., ver. 14.)

6—7. Famine. I. In times of general calamity the commonest mercies are soonest missed. II. What man can hoard up is very soon exhausted or useless. III. Hence those who have much are as dependent on God's mercy as others.

8—9. The miseries of war. I. Blood everywhere. II. One disaster succeeds another. III. The evil consequences are perpetuated upon those who escape. IV. In all this is the hand of God.

CHAP. XVI.

1—5. Hope for Moab. God judges between the nations. I.

Moab must repent and pay the tribute due to the throne of David. II. God's people are directed to treat the outcasts kindly. III. God engages to establish the throne of David. (Modern interpretation).

1—5. I. Moab must repent. II. Take counsel and execute judgment. III. Shall find mercy at the throne of David. (Old interpretation).

1—2. The same principles of eternal justice apply to nations and individuals. I. Sin makes men outcast. II. Repentance is the only way to recovery. III. Mercy can only be found at the throne of David.

3—5. National godliness. I. Its exhibitions. I. Its happy consequences.

3—4. The elements of practical repentance. I. Take counsel—consider—enquire—provide for your safety. II. Execute judgment—study—practice the right. III. Show mercy—pity—protect—provide for the outcast. IV. Remember there is no mercy for the oppressor.

4. I. God's outcasts. II. His appeal on their behalf. III. His vindication of their wrongs.

5. I. The throne of David. II. Its permanency. III. Its legitimate heir. IV. Its glorious administration.

5. A good king. I. Described—a true father of his people—just—equitable—prompt in action. II. Recognised as a mercy of God—God appoints—establishes—qualifies.

6—11. I. The sins of Moab—pride—wrath—falsehood. II. The sorrows of Moab—destruction of its cities—desolation of the land. III. Pity for Moab—human—divine.

6—7. Common sins. I. Exposed. II. Threatened. III. punished.

8—11. I. The desolations of Moab. II. The tears of the prophet.

9—10. The failure of the vintage and the harvest is, I. A grievous calamity. II. Not accidental. III. Generally traceable to moral causes. IV. Should call forth humiliation and repentance.

9—11. Sin, 1. Spoils the landscape of its beauty. II. Robs man of the produce of the earth. III. Fills the land with mourning. IV. Elicits the tears of God's servants.

11. The true prophet, I. Weeps while he announces judgment. II. Weeps over the enemies of his people. III. Weeps at the prospect of their utter destruction.

11. True sympathy is, I. The music of the heart awakened by the Spirit of God. II. Its notes may be melancholy or glad. III. But are ever sweet to man and acceptable to God.

12. In times of trouble men, I. Feel their need of help. II. Generally have recourse to fallacious sources. III. Meet with disappointment. IV. Because God is forgotten or unknown.

13—14. I. A threatening. II. A warning. III. A limit—within three years.

14. The vanity of human glory. I. What does it cost. II. How easily can God destroy it. III. How soon will it terminate. IV. Is it worth the price which men set upon it?

CHAP. XVII.

1—5. I. Damascus and Ephraim were confederates in sin. II. Are companions in punishment.

1—5. Observe, I. God's justice in punishing sin. II. His equity in punishing Ephraim as well as Damascus. III. His mercy in sparing a remnant.

6—7. I. God always leaves a remnant. II. The remnant is holy.

6—7. I. Judgment is mixed with mercy. II. Is designed for correction. III. Should teach the vanity of all earthly confidences.

6—7. I. Adversity is a common lot. II. Is an appointment of divine providence. III. Leads men to reflection and repentance.

7—8. In affliction men, I. Remember God. II. Respect His claims. III. Cast away their refuges of lies.

9—11. I. Israel's sin. II. Folly. III. Fallacious hopes. IV. Bitter disappointment. V. Utter desolation.

10—11. The career of the worldly. I. They forget God. II. Follow the devices and desires of their own hearts. III. Meet with partial success. IV. Reap desperate sorrow.

10—11. I. Disappointment—
toil—hope—sorrow. II. Its causes—
forgetfulness of God—self dependence.

12—14. The destruction of Sennacherib. I. The foe—numerous—mighty—furious. II. The invasion—sudden—alarming—terrible. III. The defence—sufficient—available. IV. The defeat—utter—signal—ruinous. V. The interval of suspense—short—transient. VI. The triumph—complete—inspires confidence.

ISAIAH XVIII. •

CHAP. XVIII.

Among the numerous and unsatisfactory interpretations of this difficult chapter, we prefer as the most simple and intelligible, that which refers it to the judgments executed upon Thebais or Upper Egypt. (Vide Otto von Gerlach in loco, also chap. xx. v. 4. Nahum iii. 8-10).

1—7. I. God sends swift messengers to sound a warning. II. Summons the attention of the world. III. Calmly watches the process of judgment—represented by a lopped vine. IV. Arrests the process before it is completed. V. Receives the offering of a grateful people.

1—2. I. God claims authority in every land. II. Sends everywhere His swift messengers with messages of mercy or judgment. III. Is able to control and subdue all to His will.

3. I. God's judgments concern all the inhabitants of the world. II. Demand serious and earnest attention. III. Should dispose the spectator to submission and obedience.

3. By accommodation. I. The ensign of the cross—is lifted up—on the mountains—that all may see. II. The trumpet of the gospel—is blown loudly—that all may hear. III. The summons is to all—to see, “look unto me”—to hear—to obey.

4. The majesty of the divine procedure. I. God dwells in heaven. II. Reposes while men work out the counsels of His will. III. Calmly accomplishes his purposes—of judgment, as a scorching summer's sky—of mercy, as a grateful summer's cloud.

5—6. How judgment comes. I. Not without warning. II. Yet unexpectedly, when men's hopes are ripening. III. Suddenly, when there is no resource. IV. Terribly, for there is no possibility of escape.

7. I. Earthly judgments are intended not to destroy, but benefit mankind. II. Must ultimately command attention and belief. III. Then respectful homage will be presented in Zion. IV. Even the most distant and unlikely nations shall be converted unto Him.

CHAP. XIX.

1—17. Judgment upon Egypt. I. Effected by the direct interposition of God—a cloud comes upon cloudless Egypt—comes from heaven—moves swiftly. II. Affects its social conditions—puts contempt on its idolatry—dissolves the bonds of society—destroys its superstitious hopes—subjects it to an oppressive tyranny. III. Affects its physical conditions—dries up the river—ruins vegetation—destroys the fisheries—puts an arrest upon trade and manufactures. IV. Affects its intellectual conditions—the wise become fools—the brave, cowards—the industrious, idle—the people are filled with dread of the anger of the Lord.

1—17. National judgment, I. Is sometimes inflicted by the immediate hand of God. II. Is specially directed against national sin—here idolatry. III. Is modified by the physical conditions of the country. IV. May be perpetuated in the altered intellectual condition of the people.

ISAIAH XIX.

1. Observe, I. God's majesty. **II.** Procedure. **III.** Purpose.

2. Anarchy is, I. A judgment from God. **II.** Results from sin. **III.** Is the source of incalculable misery.

3. I. Depreciation of intellect (vide Alexander, in loco) induces want of counsel. **II.** Want of counsel breeds superstition. **III.** Superstition occasions—folly—misery—ruin.

4. I. The ruling power is ordained of God. **II.** A tyrannical ruler is the instrument of the divine displeasure. **III.** Indicates that the people have cast off the sovereignty of God.

5—10. How easily God punishes sinning people! By draining a river He, I. Perverts a general blessing. **II.** Withdraws their resources. **III.** Deprives them of the means of subsistence. **IV.** Arrests their manufactures. **V.** Extinguishes their trade and commerce.

11—13. Wisdom is, I. A gift of God. **II.** Not transferable—by birth—rank—or wealth. **III.** May be withdrawn—its withdrawal occasions delusion—from princes is a national calamity. **IV.** Is tested by a knowledge of God's purpose.

14—16. A perverse spirit among a people, I. Occasions practical error. **II.** Uncertainty. **III.** Stagnation in trade and manufacture. **IV.** Cowardice. **V.** Apprehension.

17. I. God can make the weak strong. **II.** The strong, weak.

18—25. Mercy for Egypt. I. Blessed with the light of truth (*five out of six cities, &c., vide Calvin, Alexander.*) **II.** With the ordinances of religion. **III.** With the divine favor and help. **IV.** With a holy population. **V.** With sanctified affliction. **VI.** With peaceful

relations with Assyria and Israel. **VII.** With all the privileges of God's people.

18. I. The language of Canaan. **II.** Its future prevalence. **III.** The unhappiness of the people who do not learn it.

18. The city of destruction. I. Its features. **II.** Miseries. **III.** Ruin.

19. The value of an altar. I. As a witness before the Lord. **II.** As a place of resort. **III.** As a source of help and blessing.

20. For they shall, &c. I. The cry of need. **II.** The mission of a Saviour. **III.** His vast ability. **IV.** His gracious interposition.

21. I. The knowledge of God. **II.** Its predicted prevalence in Egypt—partly realised in the past—more gloriously in the future. **III.** Its practical effect.

22. I. God smites in mercy. **II.** Is ever ready to heal. **III.** Must be entreated of.

23—25. Glimpses of millennial glory. I. Union among the nations—commerce—peace—goodwill. **II.** Israel in the midst—the minister of truth and salvation. **III.** God over all—commanding and blessing upon all and each.

23—25. God's purpose comprehends, I. Peace on earth—one Lord—one faith, union of Jew and Gentiles—one baptism. **II.** Goodwill among men—mutual intercourse—respect—help. **III.** Glory to God—God over all—in all—through all.

23—25. The new world. I. Old things pass away—old boundaries of separation—old feuds—old distinctions of faith. **II.** All things become new—new relations—interests—blessings.

23. The Gospel, I. Unites old

enemies. II. Facilitates kindly intercourse. III. Enlists all in the service of God.

24. The Gospel, I. Breaks down all offensive distinctions. II. Unites those that were divided. III. Makes the Church a blessing to the world.

25. The Gospel, I. Places all mankind on one level. II. Reveals a general blessing. III. Will ultimately unite all nations in the Kingdom of Christ.

CHAP. XX.

1—6. I. The occasion. II. The sign — prophetic office — duties — constancy — reward. III. The interpretation. IV. The application — Judah's false confidences put to shame.

1—2. I. A time of peril for Judah. II. Of warning from God. III. Of fidelity on the part of the prophet.

2. I. Ascertain the will of God. II. Do it — spite of reasoning — of reproach — of sacrifice. III. Continue therein.

3—4. I. God teaches by His servants. II. Teaches by example. III. Teaches strange things, but true.

5. Observe, I. The tendency to creature confidence. II. The folly of it. III. The effect of it — fear — shame.

6. I. An act of folly — putting confidence in the flesh. II. A painful conviction of it. III. An anxious enquiry.

CHAP. XXI.

1—10. The fall of Babylon. A prophetic picture. I. The scene — a desert. II. The invasion of the foe — as a whirlwind, terrible — sudden — irresistible. III. The siege — Medes and Persians — stratagem — devastation. IV. The occurrences within the city — the sighing of the captive — the carelessness of the people — the feast of Belshazzar — the terror of the king — symbolically represented, ver. 3, 4. V. The watchman — appointed — keeps a constant look out — reports. VI. The fall of the city — announced by a lion-voice — confirmed by the entrance of the victorious troops. VII. Comfort for the captive.

1—2. I. God's judgments upon His enemies are terrible. II. Declared by His servants with sorrow of heart. III. Are a just requital of sin. IV. Will be certainly and fearfully executed. V. End in the deliverance of His people.

2. I. The vision — may be applied to mystic Babylon — revealed — true — grievous. II. The accusation — deceit — violence. III. The commission of the avenger — go up. IV. The issue — destruction of God's enemies — deliverance of His people.

3. The destruction of the wicked anticipated by God's servants. I. They hear it in His word. II. See it by faith. III. Are filled with sorrow and pain on account of it. IV. Why do not the wicked tremble for themselves?

4—5. Belshazzar's feast. I. The feast — revelry — carelessness — profanity. II. The warning — mysterious — divine — terrible. III. The watchman — waits — but in vain. IV. The crisis — Belshazzar slain — a new dynasty.

ISAIAH XXII.

5. I. False security. II. Danger. III. Doom.

6—9. Observe, I. The watchman is appointed. II. He watches diligently. III. Anticipates the peril. IV. While yet he cries, the crisis arrives.

9. And he answered &c. A prophetic type of Babylon the great, I. In its crimes—pride—oppression—idolatry—profanity. II. In its fall—certain—sudden—signal—terrible.

10.—Floor. I. God's floor—Israel—the Church. II. God's corn—his faithful people. III. God's thrashing—his afflicted ones. IV. God's care for them—He calls them His—preserves—gathers them.

10. That which, &c. I. Revelation is from God—true—authoritative—of profound interest. II. Communicated by God's servants—chosen—inspired—holy. III. A revelation to you—collectively—personally.

11—12. The burden of Dumah. I. The night—darkness—sorrow—peril. II. The cry—of derision—or of hope. III. The watchman's reply—pointed—earnest.

11—12. I. The enquiry—of unbelieving indifference—of contemptuous levity. II. The answer—admonition—counsel.

11—12. I. An anxious enquirer—a sense of darkness—a desire for its removal. II. A faithful watchman—indicates a morning of hope—a night of judgment—a prudent, but voluntary course of action.

12. I. A prophetic warning—a morning of hope—a night of despair. II. The only way of escape—enquiry—repentance—faith.

13—17. The burden of Arabia. A picture of war. I. Its miseries

—insecurity for the traveller—a flying population—the field of battle. II. Its opportunities for the exercise of humanity—to the fugitive—the wounded. III. Its consequences—devastation—depopulation—speedy, within one year. IV. Its cause—judgment for sin.

14. I. The claims made upon our humanity—are numerous—constant—diversified. II. Demand our immediate attention. III. Cannot be acknowledged without an abundant compensation.

16. Within one year. I. Your probation may cease. II. Your glory pass away. III. Your doom be unalterably fixed.

CHAP. XXII.

1—7. Jerusalem in a state of siege. I. The people—governed by careless curiosity—given up to dissipation—yet they have been forewarned, for they dwell in the Valley of Vision—they know the danger, for the dead are lying in the street. II. The rulers—fled—arrested in their flight—made prisoners. III. The prophet—anticipates the catastrophe—weeps alone—weeps for the people. IV. The crisis—trouble—perplexity—ruin—despair. V. The pride of the conqueror.

1—2. Observe, I. Jerusalem the scene of privilege—a valley of vision, enlightened by the word of revelation—by the presence of God. II. The scene of infatuation—careless excitement—inopportune frivolity. III. The scene of trouble—death in her streets—her protectors fled or made prisoners—her fate inevitable.

ISAIAH XXII.

4. The faithful prophet among a perishing people. I. Weeps over their folly. II. Weeps alone. III. Will not be comforted. IV. Anticipates the catastrophe.

5. Jerusalem. I. A valley of vision. II. A valley of tears.

5. A people, I. More highly favored. II. More grievously guilty. III. More terribly punished.

6—7. The enemy, I. Can only rage when God is angry with His people. II. Can only threaten when He commissions them. III. Can only succeed when He forsakes His own.

8—14. Here is, I. A conviction of danger—the covering is removed. II. An attempt at self-defence. III. A rejection of the only true source of defence. IV. A stupid, carnal, security. V. A natural and fatal result.

8—11. I. A discovery of their perilous condition—without defence—without resources. II. An attempt to repair the evil by merely human expedients—weapons—repairs, &c. III. A total forgetfulness of God—his claims—power—faithfulness—promise.

11. I. What they did—they relied on their own expedients—efforts. II. What they neglected to do—they looked not, &c.—did not design His glory—depend upon His aid—seek His blessing—acknowledge His past goodness.

12—14. I. The call. II. The answer. III. The denunciation.

12—14. I. Seasons of judgment call for humiliation. II. The very temper of mind which occasions them disposes men to untimely feasting and self-gratification. III. The result is an aggravation of their guilt and an increase of their punishment.

14. A painful revelation. I. Its purport. II. Its solemnity. III. Confirmation.

14. Some sins are, I. Characterized by special enormity. II. Are made the subject of special communications from God. III. Are visited with special punishment.

15—19. Shebna. I. His position—a heathen—yet a chief officer in Israel. II. His pride—assumption—vanity—false security. III. His reproof—keen—humiliating—he had neither lot nor name in Israel. IV. His downfall—degraded—exiled—made the sport of misfortune—died in disgrace.

15. The upstart, I. Is always proud—ostentatious in life—pompous in relation to death—presumptuous as to the future. II. Can never escape in a time of general calamity—he is subjected to humiliation—vicissitude—often a shameful end.

16. Men of the world, I. Make their home where fortune smiles. II. Anticipate death only so far as to provide a sepulchre for the body. III. Lose sight of the future altogether.

18. The worldly man is, I. The sport of circumstances. II. May die where he least expects it. III. His glory must expire in shame.

19. I. No condition is secure. II. God determines the lot. III. Will certainly humble the proud.

20—24. Eliakim (signifies *the resurrection of the Lord*) a type of, Christ. I. His character—God's servant. II. His exaltation. III. His administration—paternal—benevolent. IV. His authority—supreme. V. His official position—sure—permanent. VI. His throne—glorious—glorifying. VII. His

power of support. VIII. Extended to the meanest that hangs upon Him.

20—24. Eliakim. I. His exaltation. II. Office. III. Administration—paternal—a blessing to his own. IV. Its permanency and sufficiency.

20—22. I. The faithful servant. II. Exalted. III. Made ruler over many things.

20—21. I. The faithful servant exalted. II. The unfaithful disgraced.

22. I. The key of David. II. The bearer of it—Christ the true treasurer. III. The use of it.

22. I. A prophetic type of the Kingdom of Heaven. II. Of Christ's royal prerogative.

23.—place. I. The nail. II. Its place. III. Its use. IV. Its security.

23. And he, &c. I. The glory of Christ's throne. II. The benefits it secures to His own.

24. I. Christ's sufficiency as an object of dependence. II. As respects the fulness of His glory. III. As available to all His people.

25. Shebna. I. No human support so secure that it may not be removed. II. Those that hang upon it will be disappointed. III. This is absolute truth, for God hath spoken it.

CHAP. XXIII.

1—14. The denunciation of Tyre. I. Its glory—origin—magnificence—manufacture—merchandise—wealth—luxury—queenliness. II. Its sins—pride—corruption—

general ungodliness. III. Its fall—predicted—traced to the divine purpose—effected by the Chaldeans—a surprise to the nations—occasioned the emigration of its inhabitants—followed by desolation.

1—24. The merchant city. I. Its commercial relations—with Tartessus—Greece—Zidon—Egypt. II. Its magnificence—a joyous city—ancient—wealthy—powerful. III. Its ruin—laid waste—depopulated—forsaken—left desolate. IV. The occasion of its fall—divine purpose, judgment, power—Chaldeans under Nebuchadnezzar. V. The effect upon surrounding nations—surprise—sorrow—fear.

1—3. Tyre the mart of nations. I. Its commerce. II. Responsibilities. III. Perils. IV. Sins. V. Ruin.

4—6. I. The maritime strength of Tyre. II. No security in the day of visitation. III. Its fall utters a voice of warning to surrounding nations.

7—9. I. The proudest must be humbled. II. The zenith of prosperity is the moment of danger. III. No possible advantages can arrest the course of judgment. IV. Only God's purpose shall stand. V. Let those who are in prosperity be humble and fear.

8. Wealth. I. Its power. II. Its pride. III. Its perils. IV. Its weakness.

9—11. I. The purpose of God. II. His power to carry it into effect.

12. I. There is no joy where God frowns. II. No refuge where His vengeance pursues. III. No rest anywhere but in His favor.

13. I. God raises up and puts down as he pleases. II. Uses what instruments He pleases. III. Often

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employs those who we least suspect.

15—18. The restoration of Tyre. I. Foretold—she is forgotten—during the seventy years of the Babylonish dynasty—she is to sing again. II. Described—she sings as a harlot—entices her customers—renews her trade. III. Confirmed—God will visit her—extend her commerce to all kingdoms. IV. Ultimately crowned with blessing—her gains—no longer devoted to purposes of pride—but consecrated to God's service.

15—16. Observe, I. God's mercy—he mixes judgment with hope—limits the period of judgment—raises up the fallen. II. Man's tendency to return to his old habits—inveterate—only conquered by a new nature.

15—16. "Pushing the trade" compared to harlotry. I. Because of its enticements. II. Deceptions. III. Prostitution of human mind. IV. Forgetfulness of God. V. Fatal effects.

17—18 I. A period of chastisement. II. Of mercy. III. Of relapse. IV. Of fidelity.

18. Trade is most profitable. I. When it is conducted in the fear of God. II. When its gains are consecrated—not to objects of pride and covetousness—but to the service of God, and in ministering to His saints.

CHAP. XXIV.

1—23. A grand programme of divine judgment in relation to Israel until the final restoration, when the times of the Gentiles shall be fulfilled. It is arranged, not

chronologically but perspectively, like objects in a landscape, so that those nearest to the spectator are most prominently and distinctly presented while the more remote become less and less perceptible in the distance. The standpoint of vision is Jerusalem. I. Judgment commences with the captivity—the whole land is desolated—its inhabitants of every class scattered or carried away captive—the remnant is distressed and poor—the Holy City in ruins—these judgments are directly referred to God—because of transgression. Ver. 1, 12. II. Then follows a period of respite—the glory of the Lord is revealed—songs of rejoicing are heard from the uttermost parts of the earth—but Judea complains of her leanness—because transgression is aggravated by the rejection of the Messiah. Ver. 13, 16. III. Judgment assumes a more terrible form—in the calamities inflicted by the Romans, ver. 18—in the dispersion, ver. 19—in the uncertain and desolate condition of the land until the end of the times. Ver. 20. IV. At last judgment is executed upon the enemies of God and His people—upon spiritual wickedness in high places—upon Anti-christian dynasties—introducing the kingdom of Christ.

1—3. God's judgments are, I. Terrible. II. Impartial. III. Certain.

2. Every individual is, I. Concerned in the revelation of God's judgments. II. Will be impartially dealt with. III. Must bear his own burden.

3. I. What God speaks is absolutely certain. II. What he spoke concerning Judah and Israel has been literally fulfilled. III. What He speaks concerning us must be equally fulfilled.

5. Ungodliness. I. Its universal prevalence. II. Its general features—violation of law—substitution of falsehood for truth—contempt of the everlasting covenant.

13—15. I. God's remnant. II. Their song of deliverance—of glory to God—for His majesty—from all quarters where they are scattered. III. The key note—given by the prophet—in the fires (נֹאֲרִים *for lights*, for the light of the gospel vide Benson in loco).

13—14. I. In the worst times God has a remnant. II. Scattered—everywhere—among men. III. Who still sing of deliverance.

15.—fires. I. God's people are often in the fires. II. Should glorify him there—by patience—hope of deliverance—triumphant confidence.

15.—fires. I. We can. II. We ought. III. We must. IV. We will.

15.—fires. I. Where. II. How. III. Why.

16. I. A glorious fact—praise from the ends of the earth—to the righteous one. II. A painful contrast—destitution—misery. III. The true cause of it—unfaithfulness.

16. My leanness. I. A melancholy condition. II. An oppressive sense of it. III. The cure.

17—18. I. The terror of God's judgments. II. The impossibility of escape—to fly from one evil is to rush into another—only righteous Noah escaped from the flood.

19—23. I. The shaking of the earth. II. The destruction of God's enemies. III. The establishment of Christ's kingdom.

19. Direct reference to the des-

truction of Jerusalem, indirect to the last judgment. I. Its terrors—the earth shaken—dissolved—removed. II. The cause—transgressions. III. The issue—the old state of things utterly changed—"behold I make all things new."

21—22. I. God's enemies—spiritual wickedness in high places—regnant wickedness on earth. II. Their punishment—the pit—the prison. III. The final visitation—when God will deliver His people—utterly destroy his enemies.

23. Observe, I. The dissolution of all anti-christian dynasties. II. The establishment of Christ's kingdom—in what sense—where—with whom—and how he reigns.

23. I. The nature. II. Extent. III. Happiness. IV. Glory of Christ's kingdom.

CHAP. XXV.

1—5. The prophets song of deliverance. I. Addressed to God—his own God—powerful—faithful. II. Celebrates His judgments—especially upon Babylon--He makes the strong to glorify Him—delivers His people—in the day of distress. III. Anticipates the final destruction of God's enemies—by special displays of power—when the proudest shall be brought low.

1—5. Why we should praise God. I. Because He is our God. II. For His wonderful acts and faithfulness. III. For His judgments. IV. For His deliverances. V. For His promise of final salvation.

1. True praise has, I. God for its object. II. Experience for its

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inspiration. III. Gods works and word for its themes.

1.—name. I. The language of choice. II. Of confidence. III. Of enjoyment. IV. Of expectation. V. Of gratitude.

2—3. I. God's judgments. II. Their effect.

4. God's people are, I. Poor and needy. II. Subject to distress. III. Have a sufficient refuge in God. IV. Shall be saved in time of emergency.

4. I. The character of God's people. II. Their distresses. III. Their refuge—suitable—seasonable—sufficient.

5. I. God's foes—numerous—raging—terrible in their wrath. II. God's judgments—calm—certain—irresistible.

6—8. I. The dispensation of the Gospel. II. The conversion of the world. III. The abolition of death.

6—8. I. Food for the hungry. II. Light for the blind. III. Victory for the oppressed.

6—8. I. Man is famishing—here is provision. II. Benighted—here is illumination. III. Dead—here is life. IV. Miserable here is happiness. V. An object of rebuke—here is honour.

6. I. The host. II. The feast. III. The scene. IV. The guests.

6. The gospel feast. I. Where is it prepared. II. What is the provision. III. Who are the guests.

7. Gospel light. I. Needed—a covering of ignorance, unbelief, sorrow, sin—rests upon all nations. II. Given—through Christ—in the gospel—to faith—securing God's favor and presence.

7. I. The veil. II. Its extent.

III. Its destruction. IV. The means.

8. I. The destruction of death. II. The glorious result. III. The blessed assurance.

8. The Lord God, &c. I. The tears—occasioned by sorrow—unkindness—bereavement—sin in ourselves or others. II. Their removal—divine—future—complete—universal—certain.

9. The advent of Christ. I. The period. II. The event—the arrival of a long expected benefactor—who is God—the Lord. III. The blessed issue—salvation—joy—triumph.

9. I. The language of the church—at Christ's advent—at the millennial dawn—at the final judgment. II. Of its individual members—in the recollection of the past—in anticipation of the future.

10—12. The destruction of Moab (here used generically for God's enemies). I. God defends His people. II. Destroys their foes—terribly—easily—utterly.

11—12. God in the midst of His enemies. I. His procedure—suggests irresistible power—calm yet energetic action—easy conquest. II. The result—complete triumph—the humiliation of pride—the redemption of the spoil—the extinction of all opposition.

CHAP. XXVI.

1—4. The song of deliverance. I. The strong city. II. Its inhabitants. III. Their inviolable peace and security. IV. Their triumph in the Lord.

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1. I. A description of the church—a city—a strong city. **II.** Its defences—salvation—divinely appointed. **III.** The happiness of its inhabitants—assurance—peace—security.

1. Salvation. **I.** Christ is the salvation of His people. **II.** Appointed by God. **III.** Revealed to His people. **IV.** For defence and comfort.

2. I. The character of God's people. **II.** Their admission into the city of God.

3. I. A happy condition of mind. **II.** Its blessed effect. **III.** Its divine security.

3. Perfect peace. **I.** Its nature. **II.** Source. **III.** Enjoyment—how obtained—how maintained.

4. I. A duty—Trust in the Lord—his wisdom—power—grace—love—fidelity. **II.** Requisites for its performance—knowledge—reconciliation. **III.** The extent to which it should be carried—trust Him with everything—for everything—in all circumstances—for ever. **IV.** The encouragement to its performance—infinite—unfailing ability.

5—11. I. God's judgments—are mighty—discriminating—just. **II.** How they are contemplated by God's people—with hope—desire—triumph. **III.** How they affect the wicked—he is indifferent to mercy and privilege—unmoved by the majesty of God's judgments—must be confounded and overwhelmed.

5—6. Pride. **I.** Its features. **II.** Its offensiveness to God. **III.** Its humiliation—certain—painful—complete.

7. The way of the just is, I. Holy. **II.** Acceptable to God. **III.** Prosperous—for God is upright—weighs

it. (Heb. *makes it plain*, see Alexander in loco).

8—9. I. The anticipation of God's people—the coming of the Lord—in judgments upon their enemies—unto salvation. **II.** Their desire—its object, His name—its exercise respects memory, will, affections—its intensity, it is the act of the soul, constant night and day. **III.** The motive—not the destruction—but the conversion of their enemies.

8. I. God comes in the way of His judgments. **II.** His saints wait for Him. **III.** Earnestly desire the manifestation of His glory—in the subjection of His foes—and the vindication of His own honour.

9. For when, &c. I. Divine judgments. **II.** Their effect.

9. I. God's judgments—are lessons of his presence—power—justice. **II.** Man's duty—consideration—repentance—faith—holiness.

9. God's judgments, I. Are stern teachers. **II.** Teach righteousness. **III.** Teach the world.

10—11. I. God's dealings with man—he shows him favor—surrounds him with privilege—visits him with judgment. **II.** Man's incorrigibility—he is insensible—disobedient—wilfully inconsiderate—must be punished.

10. The inveterate depravity of the wicked. **I.** He resists divine grace. **II.** Is uninfluenced by godly example. **III.** Unappalled by the majesty of God.

11. I. The wilfulness of unbelief. **II.** Its folly.

12—19. I. Memories of the past unfaithfulness—deliverances—mercies—folly. **II.** Anticipations of the future—peace—salvation—a glorious resurrection.

12—19. The prophet describes, I. Israel's past. II. Israel's future.

12. I. The general blessings arising out of the restoration of peace. II. The circumstances which make it a special ground of thanksgiving. III. The acknowledgment of God's gracious interposition.

12. I. The nature of the blessing. II. The source from whence it flows. III. The means by which it is wrought.

13. I. Adoration. II. Confession. III. Resolution. IV. Dependence.

13. I. Confession—that God is our legitimate sovereign—that we have wickedly submitted to the dominion of others. II. Resolve—that we will acknowledge God only—that we will depend upon His help.

14. The oppressors of God's people, I. Die. II. Will be severely judged. III. Their name will perish for ever

15. Israel's, I. Dispersion. II. Return. III. Increase. IV. In all God is glorified.

16. I. Israel's trouble. II. Its effect.

16. I. Trouble is a common lot. II. Is a chastisement from God III. Disposes men to return to God.

17—18. I. Man's sorrows. II. Hopes. III. Struggles. IV. Disappointments.

19. Israel, I. Shall rise again. II. Rise through the resurrection power of Christ. III. Rise to joy. IV. Rise numerous as the dew.

19. I. The resurrection of the saints. II. An effect of Christ's resurrection. III. A resurrection to joy and happiness. IV. A resurrection as the dew.

20—21. In judgment God, I. Shelters His people—a refuge provided—they are invited to enter it—assured of protection—the period of trial is short. II. Punishes the wicked—he is revealed in judgment—comes to punish—the earth discloses its murdered victims.

20. I. A time of indignation predicted—fierce—short. II. A refuge is provided—in Christ, the city of salvation—sufficient—secure. III. God's people are invited to enter into it—by faith—and prayer.

20. I. The warning. II. The advice. III. Its urgency.

21. The judgment. I. Executed by God himself. II. Executed upon all sinners. III. Executed because of iniquity. IV. Sustained by ample evidence.

CHAP. XXVII.

1—6. I. God's judgments upon His enemies. II. Mercy to His people.

1. Here is, I. A poetical description of the church's enemies. II. A time fixed for their punishment. III. The means by which it will be effected.

2—3. I. God's vineyard—the church—its fruitfulness—the quality of its fruit. II. God's care over it—he cultivates it—waters it continually—defends it night and day. III. God's seasonable consolation of His church—sing, &c.—in the day when he destroys her enemies.

3. I. The church's security. II. Whence it arises. III. How it is guaranteed.

4—5. I. A sublime declaration.

II. A proof—God's enemies are but thorns, &c.—He could easily consume them but he offers them peace, provides the means, assures them of a happy result.

4. Fury is not in me. I. Explain—God is free from all passionate emotion—acts on immutable principles—patiently forbears—at last proceeds to punish in the majesty of irresistible and inexorable justice. II. Prove—fury is contrary to the divine nature—in contrast to His procedure—unnecessary. III. Apply—hope in His mercy—tempt Him not to destroy you.

4. Who, &c. I. A description of God's enemies. II. The folly of their opposition. III. The certainty of their destruction.

5. I. Man is at war with God. II. God offers him peace. III. Places the means within his reach. IV. Promises a happy issue.

6. The descendants of Jacob shall yet, I. Be established. II. Increase and flourish. III. Become a blessing to the world.

7—11. I. God's dealings with His people—He has smitten them, but not so severely as their enemies—afflicted them, but in moderation—made their afflictions a benefit. II. God's dealings with their enemies—he notes their wickedness—destroys them utterly—leaves them no hope of mercy.

7—9. I. God's people cannot escape the rod. II. Are visited less severely than others. III. Are punished in measure according to their ability of endurance. III. Are succoured by the sheltering hand of providence. IV. Are improved and benefitted by their afflictions.

8. He stayeth, &c. I. Everyone is exposed to the wind of adversity. II. God's people cannot escape.

III. Yet God graciously moderates its force to their ability.

8. I Adversity. II. Moderated. III. By mercy.

9. I. The cause of affliction—sin. II. The necessity of affliction—as a means of purgation. III. The fruit of affliction—purity.

10—11. The judgment of Babylon. I. The fact. II. The cause. III. The principle.

11. It is, &c. I. Their intellectual. II. Moral. III. Final condition.

11. It is, &c. I. God as the Creator necessarily cares for His creatures. II. Sin destroys all claim upon His regard.

12—13.—The return. I. Their condition—outcast, &c. II. Their gathering. III. The agency. IV. The design.

12—13. I. Mercy for the Jew—temporal—spiritual. II. The means—particular—general.

13. I. The period—not the return from the captivity—but of the final restoration and the bringing in of the gentiles, see chap. xxv. 6-12. II. The agency—the trumpet of the gospel, of providence—the last—great in power, in its announcements, in its effects. III. The summons—divine—sounded by subordinate agency—loud—heard everywhere. IV. The gathering—of the outcasts—ready to perish—to the holy mountain—to worship the Lord.

13. Observe, I. The original. II. The evangelical sense.

13. I. The great trumpet. II. Why it is blown. III. Whom it concerns. IV. What is the effect.

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CHAP. XXVIII.

1—6. I. The crown of pride. II. The crown of glory.

1—4. I. Ephraim's sins—pride drunkenness. II. Punishment—the Assyrian tempest—its devastations—suddenness.

1. The crown of pride. I. How it flourishes. II. How it perishes.

2. I. God's mighty ones. II. The use He makes of them.

3—4. In Ephraim's glory we see, I. A picture of the world—there is the lust of the eye—the lust of the flesh—and the pride of life. II. A picture of its vanity—it fades as a flower—must be utterly destroyed—as the unripe fruit plucked—suddenly—unexpectedly.

5—6. I. God's residue. II. The blessings with which he favors them—glory and beauty—judgment and strength.

5. I. The period—a day of judgment. II. The residue. III. Their happiness.

6. The true elements of national glory, I. Proceed from God. II. Include a wise administration—an efficient defence.

7—8. Drunkenness, I. Eclipses intellect. II. Destroys moral principle. III. Degrades character. IV. Breeds delusion. V. Converts man into a brute.

7—8. A drunken priesthood occasions, I. Error. II. Immorality. III. General corruption of manners. IV. Delusion. V. Brutalization.

9—13. When a people is utterly demoralised God accomplishes his object, I. By punishing the adults. II. Teaching the children (old interpretation).

9—13. I. The insolent language of the scoffer, ver. 9-10. II. The keen retort of the prophet, ver. 11-13 (modern interpretation).

9—10. I. The proper end of instruction—knowledge—doctrine—practice. II. The proper subjects of instruction—children. III. The proper method of instruction—line, &c.

11—12. I. What God seeks to teach His people—the way to rest. II. How they receive His instructions. III. What is the result—chastisement.

13. Here is, I. Privilege. II. Its abuse. III. The consequence.

14—22. I. The foundation of the scoffer. II. Of the believer. III. The test of both—judgment.

14—15. I. The characters described—scornful men. II. Their folly—they defy death and judgment—take refuge in lies—delude themselves to their own destruction.

16—17. A perfect character. I. Christ the foundation—upon which it rests—after which it is formed. II. Faith—the means of its formation—building up yourselves, &c.—man moves by motives—motives spring from faith. III. God the Judge—he tries—tests.

16. I. The foundation laid. II. Tried. III. Recommended.

16. Christ. I. The corner-stone or foundation—of Christian truth—of personal salvation—of the living church. II. Tried—by humiliation—suffering—faith—experience.

16.—I. Christ the foundation of the Christian church—a stone, implying stability, durability—laid in Zion by God—tried—precious—sure. II. Believers the superstructure—separated—fashioned—built up—cemented—secured by faith.

17. Judgment. I. Its administration—vigorous—exact—righteous. II. Its execution—severe—irresistible—complete.

17—plummet. I. The rule of judgment. II. Its application. III. The result.

17. The refuge of lies. I. Man must have a refuge. II. Often prefers a false one. III. Must expect that it will be swept away.

18. I. The parties concerned. II. The covenant with death and hell. III. Its utter worthlessness.

19. The punishment of the scoffer. I. Certain. II. Sudden and unexpected. III. Perpetuated. IV. Convincing, (see Alexander in loco).

20. The bed of the scoffer. I. That on which he reposes is too short—it does not reach the necessities of his nature—does not extend beyond time. II. That with which he would cover himself is too scanty to shelter him from the justice and the wrath of God.

21. God's strange work. I. Not judgment. II. But the manner of exercise—it may be strange in its displays—in its power—in its severity. III. Is occasioned by aggravated sin.

22. I. The admonition. II. The caution. III. The warning. IV. The assurance.

23—29. I. The parable—the procedure of the husbandman is various, methodical, suitable, effectual—is the result of divine teaching, God gives him capacity, experience. II. The application—so God prepares the heart—sows the seed—chastises in measure and wisdom—preserves the good—thus exhibiting His power and wisdom.

23—29. Physical husbandry the

effect and emblem of divine teaching. I. The effect—God gives him skill, ability, experience—this may be established, a priori, by scriptural example, by providence—teaches us to acknowledge God, to seek His help. II. The emblem—moral fruitfulness is the end of God's working with man—His procedure is various—suitable—effective.

23—29. Here is, I. A call to attention. II. An example—the husbandman. III. A lesson—God's dealings progressive—wise—certain. IV. A proof—God acts as wisely as He teaches.

26. I. The lesson. II. The teacher. III. The method.

27—28. I. God uses different methods. II. Adapts them to different conditions of human mind. III. Proceeds from one degree of severity to another.

29. I. God is the author of every excellent work. II. Directs its progress by His counsel. III. Consummates its success by His power.

CHAP. XXIX.

1—8. A general threatening against Jerusalem. I. Ariel's sin aggravated by privilege—persistent—unpardonable. II. Punishment—divinely inflicted—its severity as Ariel (*as a furnace*)—by siege—utter ruin. III. Deliverance—the enemy as chaff—his judgment as thunder, &c.—his destruction sudden—his memory as a dream—his hopes utterly disappointed.

1—2. Privilege does not exempt the sinner from punishment, but aggravate it. II. Delay does not imply impunity, but divine for-

bearance. III. Punishment will not prove a pretence, but a reality.

1—dwelt. I. Ariel's sin. II. Its aggravation. III. Punishment.

3—4. I. In every calamity God is the true agent. II. No resistance avails against Him. III. His judgments effect complete humiliation.

5—8. I. Zion's foes—as the sand for multitude—as chaff before the Lord. II. Their destruction—sudden—terrible—complete—with-out alleviation.

5. Zion's enemies are, I. Numerous as the sand. II. Feeble as chaff. III. Will be suddenly destroyed.

6. All nature, I. Is at God's command. II. Supplies Him with ample means of vengeance. III. Proclaims the folly of striving with Him.

7. Zion's enemies. I. Their apparent strength. II. Their foolish purpose—against Zion—against her munition. III. Their real character—as a dream—which occasions a momentary and unnecessary alarm—then vanishes suddenly away.

8. The dream of Zion's foes. I. Its character. II. Transient duration. III. Utter disappointment.

9—16. Here is, I. Stupid insensibility—its character—cause—effect. II. Hypocrisy—its exhibitions—results. III. Infatuation—blind—presumptuous—fatal.

9—12. I. The complaint—of the learned—of the unlearned. II. The occasion of it—spiritual insensibility—judicially incurred.

9—10. I. Spiritual intoxication. II. Its sad effects. III. Its causes.

9—10. I. A condition of spiritual intoxication. II. It de-

mands attention and astonishment. III. Is only explicable on principles of retributive justice.

11—12. I. The sealed book—the book—its contents—its mystery. II. Its dispensation—to the learned—and the unlearned. III. Its reception—one cannot—another will not read. IV. The explanation.

13—14. Formalism. I. Its worship—ostentatious—heartless. II. Its principle—human teaching—tradition. III. Its punishment.

15—16. Scepticism. I. Its aim—to escape the eye of God. II. Its wretched sophisms. III. Miserable folly. IV. Inevitable ruin.

15. Observe, I. The disposition of man to hide himself from God. II. The folly of his attempts. III. The certainty of his exposure and punishment.

16. The sceptic. I. His spirit of perversion. II. Impotency—but as clay. III. Infatuation—he can do nothing against the truth, &c.

16. Here is, I. Weakness. II. Pride. III. Folly.

17. I. The period described. II. Its happiness. III. Its near approach.

18—24. A prediction. I. Of the Gospel—the period of the open book—of light—joy—salvation for the poor. II. Of the opposition it would encounter—its opponents their conduct—punishment. III. Of its final triumph—Israel re-deemed—enlarged—converted.

18—19. Gospel blessings. I. The deaf hear. II. The blind see. III. The poor have the gospel preached to them. IV. The humble are exalted.

20—21. The enemies of the open book. I. Their characteristics—power—intellectual pride—pro-

fanity. II. Their opposition—persecution—sophistry and ridicule—actual wickedness. III. Their subversion—humiliation—confusion—utter destruction.

22—24. The redemption of Israel. I. Certain—secured by promise—covenant—prophecy. II. Literal—from reproach—from fear. III. National—his children gathered—by divine power—in the midst of Jacob—to glorify God their true King. IV. Spiritual—saved from error—converted to the truth.

23. I. The future prosperity of the Church. II. The power by which it will be effected. III. The blessed result.

24.—The Gospel. I. Instructs the erring. II. Disciplines the murmuring and rebellious.

24. I. The natural condition of man—error—in spirit—in disposition—practice. II. Its cure—divine instruction—discipline.

CHAP. XXX.

1—7. I. The sin of Israel—dependence upon human counsel—and help. II. The evil of it—an act of rebellion—of distrust—an aggravation of their sins. III. The consequences of it—disappointment—shame—confusion—unnecessary cost and trouble. IV. The admonition.

1. The evil of trusting in the flesh. I. To trust in man is to distrust God. II. To distrust God is rebellion. III. Rebellion accumulates guilt. IV. Aggravated guilt brings proportionate punishment.

1. I. Rebellion. II. Contempt. III. Aggravated guilt. IV. Punishment.

2—3. I. In difficulties men often forget God and seek help from man. II. This is the sure way to disappointment and ruin.

4—7. Human help. I. Costs much. II. Profits little. III. Is superseded by quiet trust in God.

7. Therefore, &c. I. What is implied in sitting still. II. When is it advisable. III. What are the advantages of this course.

8—17. Israel's folly. I. Recorded. II. Traced to its principles. III. Described—they would control the prophet—get rid of God. IV. Its consequences—correspond with their sin—sudden destruction of their hopes—complete triumph of their enemies.

8—9. Observe, I. The wickedness of Israel. II. The record made of it. III. The design of the record.

10—11. Observe, I. The import of this language. II. Spirit of it—unbelief—self-security—profanity. III. The folly of it—it courts delusion—destruction.

10—11. This conduct indicates, I. Wilful blindness. II. Hatred to the truth. III. Love of delusion. IV. Dislike to practical religion. V. Enmity to God.

10. Smooth things. I. That flatter pride. II. Please corrupt nature. III. Lull conscience. IV. Encourage false security.

12—14. I. The evil condemned—contempt of God's word—trust in the oppressive prescriptions and perverted opinions of men. II. Its punishment—disappointment—the ill-constructed edifice falls—suddenly—brings utter ruin.

15—17. I. Mercy offered. II. Resisted. III. Avenged.

15—17. I. Man's perversity—

he rejects God's counsel—trusts in his own devices. II. The inevitable result—disappointment—defeat ruin.

15—16. I. The counsel of God. II. The perversity of man. III. The just consequence.

15—strength. God's method of salvation. I. Return—repent. II. Rest—believe. III. Be quiet and confident—continue in faith.

18—26. God's mercy to His people. I. He waits to be gracious—in mercy—in judgment—blesses those who wait for him. II. He wipes away their tears—of exile—of bondage—of penitent sorrow—by favorable answers. III. He restores the means of grace—instruction—discipline—guidance—IV. He cleanses them from their sins. V. Communicates providential blessings. VI. Destroys their enemies. VII. Confers final blessedness and salvation.

18. I. God waits to be gracious—he can afford to do it—delights to do it—therefore gives ample opportunity for repentance. II. Is exalted—in showing mercy. III. Does it in consistency with justice. IV. Seals His blessing upon those who wait, &c.

19. The happiness of God's people. I. Their home. II. Their condition. III. Their privilege of access to God.

20. Mercy in affliction. I. Affliction is God's gift. II. Mingled with the ordinary blessings of God's providence. III. Alleviated by the teachings of His word and the revelations of His love.

21. I. There is a right way. II. From this diverge many paths of error. III. There is danger of going wrong. IV. A voice warns us when we do so. V. We must diligently regard it.

21. I. The Danger of error. II. The promise of direction. III. The duty of obedience.

22. When God's people are converted, I. They put contempt upon their idols. II. Regard them with abhorrence and disgust. III. Cast them quite away.

23—24. Godliness has the promise of this life. I. God is the source of blessing. II. Loves to bless His people. III. Will withhold from them no real good. IV. Must therefore confer upon them all temporal blessing as far as it is expedient for them.

23—24. I. Godliness has the promise of this life. II. Qualifies a man to secure its advantages. III. Enables him to make the best use of them.

25—26. Israel's deliverance includes, I. The signal destruction of their foes. II. The complete healing of their sorrows. III. The rich communication of blessing—temporal—and spiritual.

26. Consider, I. As applicable to the gospel dispensation. II. To restored Israel.

26. Consider as a prediction, I. Of possible physical changes. II. Of the general diffusion of knowledge. III. Of the manifestation of the glory of God. IV. Of final happiness.

26. This is verified, I. By the pardoned penitent. II. By the saint delivered out of affliction. III. By the happy spirit in the article of death.

27—33. Here are described, I. The final judgments to be executed upon God's enemies—the agent—the means, fire, &c.—the extent to which they will reach—the bitterness of them expressed by a sieve of vanity, a bridle, &c., tophet.

ISAIAH XXXI.

II. The deliverance of His people—signal—triumphant—the source of unspeakable happiness.

27—28. The Father hath committed all judgment to the Son. Observe, I. His coming. II. His indignation. III. His instruments. IV. His work—to punish with delusion—sifting—ruin.

29. I. The song of God's redeemed—in the night of judgment—celebrates His mercy, justice, power, holiness. II. Their joy—respects salvation—happiness—admission to the divine presence.

30—32. Judgment. I. The work of God. II. Executed by means of natural agents. III. Will completely consume His enemies. IV. Is a source of joy to the redeemed.

33. Tophet. I. Its import—literal—prophetic—new testament application. II. Its lessons—of power—judgment—wrath. III. Its certain realization—ordained—predicted—symbolised.

CHAP. XXXI.

1—5. I. Israel's sin—they trusted in an arm of flesh—rejected God's counsel and help. II. Israel's folly—they provoked and defied God's judgments—forgot His power to punish His foes, and save His friends.

1—5. God's threatened judgments, I. Cannot be averted by human help. II. May not be revoked. III. Are directed against evil doers. IV. Irresistible. V. Impartial. VI. End in the salvation of his faithful people.

1. I. There is a common disposition to trust in human help. II. This is exceedingly offensive to God. III. Will sooner or later be severely punished.

2. God's judgments are, I. Wise. II. Certain. III. Just. IV. Impartial.

3. See, I. The weakness of human resources. II. The irresistible power and impartial justice of God.

3. I. The excellency of the divine nature—the infinite disparity between the human and the divine—between the natural and the spiritual. II. The consequent folly of resisting the divine will—by denial of His truth—disobedience to His commandments—dependence upon other helps.

4—5. God protects His people, I. With the strength of a lion. II. With the tenderness of the parent bird. III. With the discrimination of the destroying angel—this should inspire—affiance—gratitude—fidelity.

6—7. I. The sin—revolt—aggravated. II. The duty—repentance—faith. III. The practical evidence—conversion—the casting away of every idol.

8—9. Sennacherib's overthrow. I. Divine—the fact—the reasons, God is jealous for His own honour—would humble human pride—assure His own people. II. Complete—none left—Assyria humbled and filled with fear—a lesson to all God's enemies—for our God is a consuming fire.

9. God is, I. A terror to His foes. II. A defence and comfort to His people.

CHAP. XXXII.

1—8. Christ's Kingdom. I. The King. II. His administration—righteous—merciful. III. His subjects—enlightened—excellent. IV. His enemies—exposed—ashamed. V. His permanent maintainance of the good.

1—5. I. The Kingdom of Christ. II. The principles on which it is founded—righteousness—mercy. III. The blessing it secures—security—supply—intelligence—the prevalence of right principle.

2. I. The blessings we enjoy in Christ—security—supply—comfort. II. How secured by His human nature—as man He is with us—died for us—rose again—reigns for ever.

2. I. Christ our refuge—from the storms of time and eternity—His protection is suitable—available—sufficient. II. Christ our supply—in want—abundant—free—satisfying. III. Christ our shadow—in persecution—refreshing—ample—enduring.

3—4. The gospel, I. Opens the eye. II. Unstops the ear. III. illuminates the heart. IV. Unlooses the tongue.

5. I. The world is full of falsehood—character misrepresented—falsely estimated—through misapprehension, malice, or flattery. II. The gospel corrects the world's errors—places objects in a true light—teaches men to judge and speak honestly.

6. The vile person. I. Described—His speech—principles—practice in relation to God and man. II. His estimate in the sight of God—a villain—a sinner—a hypocrite.

7. The churl or avaricious. I. He uses dishonest means. II. Devises wicked devices. III. Perverts truth.

8. The liberal. I. His character. II. His security.

8. I. The source. II. Exercise. III. Blessedness. IV. Opportunities of liberality.

9—14. I. The characters addressed—at ease—careless. II.

The troubles awaiting them. III. The course recommended—consideration—fear—humiliation.

9—10. I. A call. II. An admonition. III. A warning.

11. I. Their moral condition—at ease—careless. II. Their duty—alarm—concern—humiliation.

11. Be troubled ye careless ones. I. The characters described. II. Their peril. III. Their duty.

12—14. Sin, I. Cuts off the supplies of Providence. II. Brings ruin upon the land. III. Makes the happiest homes desolate.

15—20. The happy change. I. The agent. II. The process. III. The result—peace—security—prosperity.

15. I. Man's moral condition—barren—useless—pernicious. II. The remedy—the Spirit—from on high—poured out. III. The result—cultivation—fertility—maturity.

15. I. The cause of barrenness. II. The means of relief. III. The assurance of relief.

16—17. I. The nature of the gospel—judgment—righteousness. II. Its diffusion. III. Its effects—righteousness—peace—quietness—assurance—for ever.

17. I. The nature. II. The work. III. The effect of righteousness.

18—20. I. The miseries of God's enemies—exposed to God's judgments—without protection—without hope. II. The blessedness of God's people—security—peace—permanent happiness.

18. God's people. I. Their character. II. Their felicity—peace and happiness within—protection from without.

20. I. Plough diligently. II. Sow liberally. III. Reap abundantly.

20—waters. I. The diligent sower—is always sowing—good seed—in likely and unlikely places. II. His blessedness—he has pleasure in his toil—in expectation—in reward.

CHAP. XXXIII.

1—6. I. The foe—Assyria—his oppressions—his requital. II. The friend—the Lord—His interpositions—the blessed results.

1. I. The oppressor—his violence—treachery—unprovoked. II. His requital—just—proportionate—certain.

2. I. We need God's grace. II. Must wait for it. III. Must rely upon it continually. IV. Especially in time of trouble.

2. I. The source of grace. II. The means of grace. III. The supplies of grace—continual support—salvation in trouble.

3—4. God's interpositions for His people. I. He fights their battles. II. Scatters their foes. III. Divides to them the spoil.

5. I. The majesty of God's power. II. Of His throne. III. Of His procedure.

5. I. God is exalted by His judgments upon His enemies. (Context) II. Exalted in the display of His sovereign majesty. III. Exalted in His church—by judgment and righteousness.

6. I. The principles of true religion—wisdom—knowledge—fear of the Lord. II. Their happy effect upon the public weal—stability—protection—supply.

6. I. True religion is, I. Wise. II. Intelligent. III. Steadfast. IV. Saving. V. A source of true wealth.

6—times. I. Christianity promotes wisdom and knowledge. II. By promoting true wisdom and knowledge, establishes a people.

7—12. I. Judah's lamentable condition—the peace broken—the land wasted. II. God's interposition—gracious—glorious—terrible.

7—12. I. God's people in trouble—oppressed—helpless. II. God's arm exalted to save them—mercy—majesty—power.

7—9. The miseries of war. I. Friendly relations broken. II. Commerce interrupted. III. Cities destroyed. IV. Human life wasted. V. The land desolated. VI. The necessities of life destroyed.

10—12. I. God bears long. II. Will at length rise in judgment. III. Will vindicate His insulted majesty. IV. Will utterly destroy His foes.

13—24. God's mighty doings. I. He strikes terror into the hearts of sinners. II. Provides for the security and happiness of His faithful people. III. Protects Zion and delivers it out of the hands of its enemies.

13—16. I. God's doings command universal attention. II. Awaken the alarm of sinners. III. Inspire the good with confidence.

13. I. God's doings are mighty. II. Should be published far and near. III. Demand universal acknowledgment and praise.

14. Sinners. I. In Zion. II. In hell.

14. Who, &c. I. In all probability some will. II. We may. III. None need.

14. I. The characters. II. Their alarm. III. Their solicitude.

14. Who, &c. Future punishment. I. Certain. II. Terrible. III. Everlasting.

15—16. I. The character—sincere—consistent. II. His reward—honour—defence—supply.

16. I. The dwelling place. II. Security. III. Supply of the righteous.

17. I. The King—his revelation—beauty. II. The land—distant—glorious.

17. I. The King. II. His beauty. III. His abode. IV. His manifestation—distinct—glorious. V. The spectator—righteous—holy.

18—19. No fear, I. Of calamity. II. Of hostile agencies, purposes, and devices. III. Of human violence and might.

18—19. The good man, I. Looks danger in the face. II. It vanishes while he looks.

18—terror. I. Explain the assertion—he contemplates danger calmly—without fear. II. Establish the fact—he has an enlightened view of providence—confidence in the divine power, faithfulness and love.

20—22. I. Zion's character. II. Privileges. III. Defence.

20—22. I. The object of contemplation—Zion—the city, &c. II. The blessings promised—peace within and without—permanency of position and structure—supply full, glorious, divine—security. III. The guarantee—the Lord, &c.

20. I. Zion's glory. II. Peace. III. Stability.

21. I. The scene of happiness. II. The source of it—the Lord—glorious in majesty, power and love. III. The nature of it. IV. The

abundance of it. V. The security of it.

21. I. God our source of supply. II. Our place of security.

21. I. God's glorious fulness. II. Glorious freeness.

22. I. Christ's relations to His church. II. The security they furnish for its salvation.

23. I. The distress. II. Helplessness. III. Ruin of God's foes.

23. The lame, &c. Success dependant, I. Not on human strength. II. But divine mercy.

23. The lame, &c. I. How this applied to the inhabitants of Jerusalem. II. How it applies to us.

23. The lame, &c. In God's cause, I. The weak are strong. II. The most unlikely agencies achieve the mightiest results. III. The feeblest wins a glorious reward.

24. I. The city. II. The inhabitants. III. Their happiness—no sickness—no sin—no curse.

CHAP. XXXIV.

1—17. I. This prophecy demands the attention of all—judgment upon all nations. II. The issue of the conflict is the destruction of God's enemies, and the complete dissolution and change of the political heavens. (Compare chap. xxiv. ver 21, 23; chap. xxx. ver. 27, 33; chap. lxiii. ver. 1, 6; chap. lxxv. ver. 17, 25). III. The scene is Bosrah in Idumea—whose destruction is presented as a prophetic type. IV. The end of this judgment is the deliverance of God's people. V. The memory of it will be perpetuated as long as the world lasts. VI. The actual desolation of Idumea is a pledge for the accomplishment of it. VII. The duty is imposed to search the book of God and read.

1—4. Coming judgments. I. Deserved. II. Announced. III. Demand universal attention. IV. Will be attended with terrible calamities. V. Terminate in the introduction of a new and happier state of things.

4. A general picture, I. Of the introduction of the millennial era, (see chap. lrv. 17)—implying the dissolution of existing dynasties—the establishment of Christ's kingdom. II. Of the changes consequent upon the final judgment—the dissolution of the heavens and the earth, (2 Peter iii. 7, 13)—the creation of new heavens, &c., Rev. xxi. 6.

4. Observe, I. The subjection of all things to the will of God. II. The certain change of all things. III. The necessity of an abiding inheritance.

5—8. I. The sword. II. Its character—great—sharp—terrible. III. Its use—judgment. IV. Its victims—the beastly powers of the earth. V. Its grand achievement—the deliverance of God's people.

8—10. I. A day is at hand when God will avenge His people. II. All their sorrows will be recompensed—upon their enemies in judgment—to themselves in mercy. III. The displays of the divine wrath will be unspeakably terrible. IV. The memory and effects of them will be perpetuated for ever.

8. I. A day of vengeance. II. A year of recompenses. III. A time of redemption.

8. I. The controversy of Zion. II. Its termination. III. The result.

11—17. Note, I. The exact fulfilment of prophecy. II. The duty of investigating it. III. The lessons suggested—God commands—His

spirit fulfils it, ver. 16.

11—15. I. Compare with the actual condition of Idumea. II. Deduce suitable lessons.

16—17. I. God's book will bear investigation. II. Agrees with existing facts. III. Exhibits the purposes of God. IV. Provides for their fulfilment. V. Announces an unchangeable lot for everyone.

16. The book of God. I. Its authority. II. Infallibility. III. Contents. IV. Claims.

16. I. The book—inspired—reveals the Lord—His will and purpose—His providence and procedure. II. Its use—instruction—correction—encouragement—salvation. III. Its study—reverent—earnest—diligent—believing.

17. I. There is a lot for man as certainly as for the beast. II. Its limits are accurately determined. III. Its circumstances are unchangeable. IV. Its capabilities should be diligently improved.

17. His hand—line. Crossing the line (accommodated). I. A line of being crossed at birth. II. A line of regeneration dividing the moral world into two hemispheres. III. A line of death dividing things seen and unseen. IV. A line that cannot be crossed dividing heaven and hell.

CHAP. XXXV.

1—10. Comfort for God's people. I. The wilderness blossoms. II. The glory of the Lord is revealed. III. His people are delivered, ver. 3, 4. IV. Blessings spiritual and temporal everywhere abound. V. Provision is made for development. VI. Their happiness is consummated for ever.

I S A I A H X X X V I .

1—2. The restoration of Israel. I. The land—repeopled—cultivated. II. The people—prosperous—happy. III. The glory of the Lord—revealed—magnified.

1—2. The promised happiness of the church. I. Increase and enlargement. II. Moral beauty and fruitfulness. III. Gladness and rejoicing. IV. The revelation of the divine glory.

1—2. Consider, I. The condition of the world without Christ. II. The happy change effected by the diffusion of His kingdom. III. The certain accomplishment of this prophetic picture. IV. The means by which it is to be effected.

3—4. I. The characters described—weak—desponding. II. Our duty respecting them—to strengthen—encourage. III. Our argument—the appearing of the Lord—to recompense—and save.

3. I. The need. II. The obligation of mutual encouragement.

3. Compare, I. The duty. II. The means. III. The motive.

4. I. The persons described. II. Their duty. III. Encouragement.

4. Fear. I. Its causes. II. Evils. III. Cure.

4. Behold, &c. I. God comes. II. Comes to punish. III. Comes to recompense. IV. Comes to save.

5—6. I. Mighty works—the miracles of Jesus—moral miracles. II. A mighty agency—the spirit of God—poured out as streams in a parched land.

5—6. I. The general character of the gospel—gracious—spiritual. II. Its specific effect—illumination—instruction—healing—joy.

5—6. I. The supply of the spirit—in desert places—in copious measure. II. Its blessed effects—

the defects of nature relieved—universal joy.

7. Here is, I. A scene of desolation. II. A glorious change. III. The happy result—the substitution of what is offensive and injurious by that which is beautiful and useful.

8—10. I. A highway. II. A holy way. III. A plain way. IV. A safe way. V. A pleasant way—the company—the song. VI. A sure way. VII. A way that terminates in everlasting happiness.

8—10. I. The way. II. The travellers. III. The journey. IV. The destination.

8—10. I. The way. II. The happiness of those who walk in it.

8. The gospel way. I. Its authority. II. Its purity. III. Its adaptation to the simple and erring.

9. The way to heaven is, I. Safe—no danger—no fear. II. Quiet—no warring passion—no anxious care. III. Select—the redeemed are there. IV. Pleasant—they walk in the light of God's countenance—in the comforts of the Holy Ghost.

10. I. Their redemption. II. Return. III. Home. IV. Abiding happiness.

CHAP. XXXVI.

1—10. The invasion of Sennacherib. I. His partial success—divinely permitted—to chastise the unfaithfulness of His people—weaken their self-confidence—provoke their appeal to Himself. II. His design—to take Jerusalem—the enemy is not satisfied with any partial success—he pushes his advantage—aims at the citadel. III. The demand to surrender—he pours contempt on resistance—exposes their helplessness—endea-

vours to destroy their confidence in God—ridicules their weakness—pretends a divine commission.

6. An enemy may teach an important truth. I. Every human object of confidence is a broken reed. II. Must fail in the hour of emergency. III. Will but pierce the hand of him that leans upon it.

7. The enemy, I. Seeks to destroy our confidence in God. II. Employs falsehood to effect this—misrepresents God—and our own conduct.

8. Ridicule is a potent argument of the foe. I. It is hard to bear. II. Admits of no reply. III. Can only be met by fortitude—inspired by knowledge—faith.

10. I. God only can give authority to destroy. II. Many profess to act under His authority without any sufficient warrant. III. When God does give authority resistance is in vain.

11—12. Expostulation with a malicious foe, I. Is seldom expedient. II. Provokes contumely. III. May occasion shame. IV. The best course is silence.

11—12. I. The speech of a good man—is respectful, even to an enemy—candid—wise. II. The speech of the wicked—is contemptuous—contumelious—cunning. III. Hence a good man has little chance with a wicked one in the hearing of the mob.

13—23. Rabshakeh's appeal to the people. I. Malicious. II. Artful. III. Seductive. IV. Blasphemous. V. Unsuccessful.

13—21. The true enemy. I. Endeavours to excite unbelief. II. Offers seductions. III. Suggests blasphemous thoughts of God. IV. Must be met by quiet trust in God.

18—20. The enemy blasphemes God. I. His love—saying he will not save. II. His majesty—comparing Him to idols. III. His power—by limiting its action.

18—20. Blasphemy. I. Its source—ignorance—pride. II. Its phases. III. Its guilt. IV. Its punishment.

18—20. Here is, I. Human pride—he claims all the glory of success to himself. II. Folly—he assumes that he had overcome the gods, &c., the true inference was, they were no gods. III. Impiety—he places the Lord Jehovah on the same level with idols. IV. Temerity—he defies omnipotence.

22. I. The occasion. II. The propriety of their conduct.

CHAP. XXXVII.

1—5. What Hezekiah. I. Heard. II. Felt. III. Did. IV. Hoped. V. Desired from the prophet.

1—5. Language of reproach, I. Should awaken feelings of humiliation, rather than of anger. II. When directed against God should affect us more deeply than when pointed at ourselves. III. Should not be hastily answered but referred to God. IV. Should inspire the confidence that God will avenge His own cause.

3—4. I. God's people in trouble II. Their helplessness. III. Their resource.

4—hath heard. Rabshakeh. I. His position. II. Policy. III. Scurrility. IV. Malice. V. Blasphemy. VI. Punishment.

6—7. The blasphemous threatenings of wicked men are powerless because, I. God hears. II. Observes. III. Punishes.

8—13. Sennacherib's letter. I. The occasion of it—his reverses had begun. II. The spirit of it—pride—profanity. III. The substance of it—he blasphemes God's faithfulness—majesty—power.

14—20. I. Hezekiah's recourse—to the temple—to God. II. His prayer—he acknowledges God's mercy, supremacy, power—solicits God's special observation—ascribes Sennacherib's access to its true cause—requests God's interposition—pleads God's own honour.

14—20. In seasons of trouble we should, I. Go to God. II. Go in confidence. III. Go with an explicit statement of our need. IV. Go to solicit His help. V. Go with a supreme desire for His glory.

15—20. Hezekiah's prayer is distinguished, I. By profound veneration. II. Childlike simplicity. III. Confident trust. IV. A supreme regard for God's honour.

14. Access to God is, I. The privilege of all saints. II. Always available. III. Never without advantage. IV. Should be diligently improved.

16. God is here contemplated, I. In His absolute supremacy. II. In His relations to His people. III. In His sublime unity. IV. In His providential government. V. As the Almighty Maker of all.

17. This petition discovers, I. A profound conviction of God's omniscience. II. A deep abhorrence of the blasphemy of Sennacherib. III. A direct refutation of it—God is the living God. IV. A confident hope of God's interposition.

18—20. I. The causes of national weakness. II. Of national strength.

21—29. God, I. Puts contempt on his vanity. II. Rebukes his blasphemy. III. Humiliates his pride. IV. Controls and punishes his rage.

21—22. Observe, I. Prayer secures the divine protection. II. When that is secured we may laugh at our foes.

23. I. To reproach God's people is sin. II. To reproach God Himself is impious madness.

24—26. I. Human pride exalts self. II. Reproaches God. III. Displays its own ignorance.

26—27. I. The antiquity of God's fame. II. The supremacy of God's authority. III. The majesty of God's power.

28. The awful condition of the sinner. I. God knows him. II. Observes him. III. Judges him. IV. Condemns him.

29. The rage of the wicked is, I. Permitted. II. Limited. III. Finally subdued.

30—35. I. A miraculous sign—in proof of God's interposition. I. A gracious promise—a remnant—their prosperity—the assurance. III. A wonderful rescue. IV. A guarantee of protection.

30. I. God gives His people satisfactory proofs of His faithfulness and power. II. In the face of these doubt is unreasonable and criminal.

31. I. God's people must be sifted. II. Only a remnant can escape. III. The remnant is blessed—with stability, prosperity.

32. The remnant. I. Was in danger. II. Is escaped. III. Their salvation must be ascribed to God.

ISAIAH XXXVIII.

33—35. I. God's power—He controls kings, &c., II. God's procedure. III. God's design—to save His people. IV. God's motive.—His own glory—in the display of His faithfulness and truth.

35. I. God takes Zion under His special protection. II. Graciously gives a guarantee—His own honour—His covenant.

36. I. The occasion. II. The interposition. III. The result.

37—38. I. He came in pride—departed in shame. II. He had shaken nations—is confined at home. III. He had defied the God of Israel—is assassinated in the house of his god. IV. He had cut off many people—is at length murdered by his own children.

37. Sennacherib. I. His victory. II. Pride. III. Fall.

38. I. Wicked men are safe nowhere. II. Vengeance comes when least expected.

CHAP. XXXVIII.

1—8. I. Hezekiah's need—sick unto death—divinely admonished, &c. II. His prayer—believing—humble—sincere—earnest. III. His success—the answer immediate, gracious, conveyed through the prophet—the cure, effected by divinely appointed means—the sign, miraculous—indisputable.

1—8. God. I. Troubles. II. Heals.

1. I. The sick king. II. The faithful prophet.

1. I. Sickness, a common lot. II. The precursor of death. III. A monitor of wisdom.

1. Set, &c. I. Why. II. How. III. When.

1. Set, &c. I. A necessary precaution. II. Its urgent necessity.

2. Prayer. I. Is available to the sick as well as the healthy. II. Requires humiliation—privacy. III. Brings man in contact with God.

3. Hezekiah's plea. I. Founded in God's mercy. II. Sustained by conscious integrity. III. Urged by his tears.

3. And Hezekiah, &c. I. The prospect of death is often a source of trouble. II. The world can offer no relief. III. The only resource is prayer.

4—6. God in relation to prayer. I. He hears. II. Sees. III. Answers. IV. Does more than we ask or think.

5. Behold, &c. I. Life is at the disposal of God. II. May be prolonged in answer to prayer. III. When prolonged demands grateful acknowledgment and diligent improvement.

7—8. Observe, I. The wonder of God's power. II. The wonder of His grace.

9—20. The writing of Hezekiah. I. Describes his troubles, ver. 9, 13. II. Exhibits his complaints, ver. 14. III. Acknowledges God's mercy, ver. 15, 18. IV. Records his vows, ver. 19, 20.

9. I. Recovery from sickness is a signal mercy. II. Deserves grateful record.

10—13. Sickness brings, I. Thoughts of death. II. Of God and His house. III. Of the world and its vanity. IV. Of removal to another world. V. Of suffering and release.

14. I. A picture of sorrow—timid—patient—hoping against hope. II. The resource of sorrow—prayer—to God—out of a full heart.

14. O Lord, &c. I. The privilege of God's people in distress. II. The success that attends the improvement of it.

15. God's mercy. I. A source of astonishment—He speaks—He does. II. A motive to godliness—to a humble walk—a recollected spirit.

16. I. Life is dependent upon the word and power of God—here is its source—and the reason of its continuance. II. This is especially applicable to those who have recovered from sickness. III. Should inspire in the future feelings of—gratitude—dependence—obedience.

17. I. Hezekiah's affliction. II. Recovery. III. Sense of the Divine mercy.

17. But thou, &c. I. God's love to souls. II. Its expression. III. Its seal.

18—19. I. The silence of the grave. II. The praises of the living.

18. In the grave there is, I. No voice of praise. II. No proclamation of God's goodness. III. No hope of mercy.

19. The preservation of life, I. Is a blessing undeserved. II. Demands heartfelt gratitude. III. Affords the opportunity of transmitting the truth to our children. IV. Is matter of present and personal thanksgiving.

19—this day. I. Life is matter of praise. II. The living should be the ministers of praise. III. Today is the season of praise. IV. Who will not join in the sacrifice of praise?

20. I. The theme—God's readiness to save. II. Its celebration—glad—religious, in God's house—constant.

21. Observe, I. Prayer and promise do not exclude the use of means. II. The use of means does not exclude the interposition of God. III. Answers to prayer do not require a display of miraculous power.

22. I. The mercy promised—prolonged life—prolonged privilege. II. The mercy granted—an immediate and indubitable sign—for the confirmation of faith—under circumstances of extreme weakness—in answer to request.

CHAP. XXXIX.

1—6. I. Hezekiah's offence. II. Reproof. III. Submission.

1—2. I. Hezekiah's visitors—whence—why they came. II. His hospitality. III. His error—vanity excited by the compliment paid him—exhibited in the display of his wealth and treasures.

3—7. I. The fidelity of the prophet. II. The meekness of the king. III. The severity of God.

3—4. Vanity, I. Shows all it has got. II. Trusts entire strangers. III. Generally excites other feelings than those intended—instead of admiration—wrath or malice or cupidity or at best pity. IV. Lays the foundation of its own certain humiliation.

5—8. I. All we have is at the disposal of the Lord—property—children—life. II. If we glory in them He will take them away—He

is jealous of His own honour—seeks our good. III. Should He do so, we should bow with submission to His will.

5—7. I. The uncertainty of earthly good. II. The folly of trusting in it.

8. Here is, I. Submission. II. Confidence. III. Hope.

8. I. God's word is always good—even when it rebukes—and threatens. II. Should be received with meekness and submission. III. Ever affords ground of confidence and hope to the penitent.

8. In affliction consider, I. How little God takes away. II. How much He leaves behind.

CHAP. XL.

1—8. The glory of the word of God. I. As a source of comfort. II. As an instrument of power. III. As an ever-during ground of confidence and hope.

1—2. I. God earnestly desires the comfort of His people. II. Has made ample provision to secure it—by revelation of His mercy in Christ—by the ministry of the word.

1—2. I. God's people need comfort. II. The plan of salvation abundantly supplies it. III. Ministers are commissioned to dispense it.

1. I. Comfort is needed—in the troubles of life—in the miseries occasioned by sin. II. Is provided—in Christ—for God's people.

2. Comfort. I. Its source. II. Agencies. III. Means. IV. Grounds—warfare ended—sin pardoned. V. Abundance.

3—8. I. The ministry of John the Baptist. II. Its themes.

3—5. Consider, I. The literal. II. Spiritual. III. Metaphorical. IV. Final and glorious application of this prophecy.

3—5. I. Missionary work—the herald—the scene of toil—the proclamation. II. Its encouragements—difficulties overcome—glory revealed—certain success.

3. The voice. I. Where. II. Of whom. III. What it proclaims.

4—5. The progress of the gospel. I. Its difficulties. II. Triumphs. III. Glory. IV. Certain consummation.

4. I. The levelling force of Christianity. II. The levelling agencies of Christianity.

4. The various operations of Christianity. I. It exalts. II. Humbles. III. Straightens. IV. Smooths.

5. I. The object to be revealed. II. The mode of revelation. III. The universality of the vision. IV. The absolute certainty of it.

6—8. I. Instability of everything human—strength and beauty—wisdom—imagination and art—wealth—power—fame—man himself. II. The stability of the word of God—in its own nature, true, divine—in its durability through time and eternity—in its resistance of persecution and infidel opposition—in its certain absolute triumph.

6—8. I. The vanity of life. II. The durability of the word of life.

6—8. I. The truths set forth in the text. II. The connection between them. III. The necessity of being reminded of them. IV. The proper application of them.

6. All flesh is grass. I. So fair in promise. II. So frail in nature. III. So transient in duration. IV. So certain in decay.

7. Surely the people is grass. I. For number. II. Succession. III. Weakness. IV. Vanity.

8. The word, &c. I. Because of its origin—the eternal God. II. Its contents—eternal truth. III. Its attributes—eternal perfection. IV. Its effect—eternal life.

9—11. I. The proclamation of Christ. II. The advent of Christ. III. The administration of Christ.

9. I. Zion's trust—good tidings. II. Zion's obligation—to publish them—extensively—energetically. III. Zion's encouragement—be not afraid.

9. Good tidings, I. Their nature—the revelation of God—of his power—of his grace, ver. 10, 11. II. Their publication—committed to Zion—designed for the world—encouraged by the assurance of success.

9. Behold, &c. I. The object. II. The medium of vision. III. The privilege.

10. I. Christ's advent. II. Power. III. Mercy and grace.

11. I. The shepherd—His divine character—qualifications. II. His care over the flock—pasture—protection and support—gentle guidance.

11. I. Christ has a flock. II. Feeds them—implying guidance—nourishment. III. Like a shepherd—with equal skill—care—vigilance—power.

11. The shepherd's care. I. For the flock. II. For the young. III. For the feeble and burdened.

11. For children. I. The shep-

herd. II. The flock. III. The lambs of the flock.

11. For children. I. Christ has a flock. II. What he does for it. III. How he cares for the lambs.

12—17. I. God's almighty power. II. Infinite wisdom. III. Unapproachable majesty.

12. The omnipotence of God. I. Displayed in nature. II. Expounded by the word of God. III. Revealed in us by the Son of God.

13—14. The wisdom of God. I. Eternal. II. Underived. III. Infinite.

15. I. The infinite majesty of God—His immensity—power—grandeur. II. The impressions which it should produce—humility—reverence—submission.

16. I. Explain—God's majesty—independence—holiness—consequent worthlessness of ceremonial sacrifices. II. Apply—see the evil of sin—the exceeding grace of God to sinners—the infinite value of Christ's sacrifice.

16. I. The insufficiency of ritual sacrifices—incommensurate—incompatible—unsatisfying. II. The sufficiency of Christ's sacrifice—divine—holly—suitable—accepted.

17. The vanity of man before God. I. Nothing in comparison of Him. II. Nothing in relation to Him—God is independent. III. Nothing in opposition to Him—God can destroy him in a moment. IV. Nothing in point of moral worth. V. Nothing in the balance of His perfections.

18—21. I. The incomparable perfection of God—there is none like to Him—to make any representation of Him is irrational. II. The incontrovertible evidence of it

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—in our own consciousness—in divine revelation—in nature—in providence—in judgment.

18. I. God is infinitely perfect. II. Incomparably perfect—without a rival—beyond comparison—transcends all thought.

19—21. Idolatry. I. Foolish. II. Irrational. III. Wicked. IV. Impious.

21—22. Ignorance of God is, I. Inexcusable. II. Criminal. III. Fatal.

21—22. I. The infinite grandeur of God—of His throne—His nature—His works. II. Its distinct revelation—from the beginning—by creation—by His word. III. The consequent obligations of man—to revere—worship—obey.

23—24. God's government is, I. Absolute. II. Impartial. III. Irresistible. IV. Just.

23—24. I. God reduces great men to nothing. II. Notwithstanding their efforts to be something. III. With consummate ease.

25—26. To attempt to realise the thought of God is, I. Irrational—because impossible. II. Presumptuous—God reproves it—the majesty of nature condemns it.

27—31. This scripture is profitable. I. For doctrine—it teaches the supremacy—the providence—the grace of God. II. For reproof—of unbelief—distrust—despondency. III. For correction—hast thou, &c.—He giveth, &c.. IV. For instruction—wait confidently—perseveringly—successfully.

27—31. I. Despondency. II. Its folly. III. Its cure.

27. I. The complaint—the occasion—matter of it. II. Its sin-

fulness—implies distrust of God's omniscience—power—love. III. unreasonableness—ignores past experience of God's mercy—their own guilt—God's promises.

27. Observe. I. The disposition in man to complain of God. II. The nature of his complaints. III. The folly and guilt of them.

28. I. The perfections of God—His eternity—supremacy—almighty power—wisdom. II. Their distinct and universal display—in nature—providence—divine revelation. III. The inexcusableness and danger of ignorance.

30. Youth. I. Its advantages. II. Its vanity.

31. I. The means—prayer—expectation—patient faith. II. The result—strength—joy—advancement—maturity.

31. I. The source. II. Means. III. Development of spiritual strength.

31. I. The characters described. II. Their privilege.

31. I. The blessings promised—vigor—elevation—advancement. II. The means of their attainment—patient waiting—upon the Lord—in His ordinances.

31. I. Our strength requires to be renewed. II. Can only be renewed by the use of the means. III. Its renewal will promote our happiness and advancement.

CHAP. XLII.

1—9. I. God challenges the heathen to justify their idolatry. II. Declares His sovereign power. III. Exposes the folly of idolatry. IV. Encourages His own people.

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1. I. God asserts His own supremacy. II. Demands an intelligent investigation of His claims. III. Will ultimately enforce them in judgment.

2-4. God's sovereignty. I. Exemplified—in the call of Abraham—in the subjection of the nations before Israel—in the development of the human race. II. Asserted—by Himself—the eternal—the omnipotent—sovereign Lord.

5-7. I. Man's fear—the occasion of it—its expression, instinctive, just. II. Man's resources—centre in each other—are self contrived—insufficient.

8-9. Israel's election. I. Its design—to be the servant of God. II. Its gracious origin. III. Actual accomplishment. IV. Permanency.

8. Abraham, &c. I. His character. II. Honour. III. Privilege.

9. I. The call of God's people—whence they come—how they are distinguished. II. Its design—to be God's servants—enjoy His favor—for ever.

10-20. To dissipate the fears of His people God assures them, I. Of His presence and help. II. Of the destruction of their enemies. III. Of their certain triumph. IV. Of their ultimate happiness. V. Of the revelation of His own glory.

10. I. Human Forebodings. II. Divine help.

10. Fear is, I. Common. II. Needless. III. Sinful.

11-12. The enemies of God's people. I. Are many. II. Are as nothing before God. III. Will certainly perish. IV. Will be found no more.

13. I. Israel's helper. II. The help He affords. III. The consequent duty.

13. God is, I. An Almighty. II. Ever present. III. All-sufficient help.

14-16. I. The character. II. Work. III. Success. IV. Triumphs of God's people.

14-16. I. A feeble agency. II. A stupendous task. III. A triumphant issue.

14. I. Man's weakness and peril. II. Man's help and deliverance—the help is sure—the deliverer strong. III. Man's duty—fear not.

15. I. The task. II. The instrument. III. Its efficacy.

16. I. The scattering of God's foes. II. The triumph of God's people.

17-18. I. The need. II. The supply. III. The source of relief.

18-20. I. God's works marvellous changes—physically—morally. II. His design is to awaken man's thoughtful consideration.

20. God's revelation of Himself. I. Respects—His own character—as Creator—as the Holy one of Israel. II. Is sufficiently intelligible—He addresses Himself to the eye—the intellect—the judgment—the heart.

21-26. I. A challenge to the adherents of false systems—state your cause—produce your arguments. II. A test of their claims—where are the evidences of wisdom—foreknowledge—power. III. A condemnation of them—they are nothing—their boast is an abomination. IV. An assertion of the divine supremacy—here is power, He raiseth up, &c.—foreknowledge, He is first, &c., ver. 27.

21. I. God gives you a fair trial. II. Is willing to listen to your

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reasons—this implies His rectitude—condescension—mercy. III. Demands a serious investigation of the matter at issue.

22—23. I. Prophecy and miracles are fair tests of truth. II. No false system can produce them. III. The word of God can.

24. A humiliating lesson for the opponents of divine truth. I. They are nothing. II. Their work nought. III. Their trust an abomination.

25. I. God calls whom He will, (here Cyrus). II. Appoints their work. III. Disposes them to do it. IV. Provides them with qualifications. V. Ensures their success.

26. The advocates of false systems, I. Speak great things. II. Must be fairly tested. III. When tested utterly fail.

27. Good tidings for Zion. I. What they are. II. Whence they originate. III. By whom they are communicated.

27. I. God is the *first* to comfort Zion, (see Alexander in loco). II. Does so by the prophetic announcement of good tidings. III. Commissions His own agents to preach them.

28. The pretensions of the ancients tried by inspiration. I. Their wisdom—no counsellor—no deliverer among them. II. Their works—all vanity—their systems wind, &c.

CHAP. XLII.

1—4. I. Messiah's office. II. Authority. III. Qualifications. IV. Work. V. Procedure—silent—gentle. VI. Success.

1. Christ contemplated. I. In His relation to the Father. II. To the Divine Spirit. III. To man.

1.—delighteth. I. God's servant—humiliation—toil—suffering—support. II. God's elect—choice sanctification—fidelity. III. God's delight—he magnified every attribute of God—met every necessity of man.

1. He shall, &c. How this, I. Has been already fulfilled. II. Must yet be fulfilled. III. Ought to be fulfilled—in us—by us.

2. I. Christ's ministry—was gentle—quiet—unostentatious. II. Christ's cause proceeds—silently—peacefully—without pomp.

3. A picture. I. Of human weakness. II. Of divine grace and power.

3. I. The sinner's condition—vacillating as a reed—bruised—helpless. II. The sinner's aspirations—as smoking flax—feeble—in-efficient. III. The sinner's relief—Christ's grace—truth—righteousness.

4. Observe. I. The work—to set, &c.—the true panacea for all evils in human nature—in society—in the state—in the world, even to its distant parts. II. The agent—my servant therefore willing—mine elect therefore qualified—endued with the Holy Spirit. III. His ultimate success.—because He has ability—patience—ever lives.

5—7. I. Christ's commission. II. Authority. III. Qualifications.

5. The Creator. I. The author of all things. II. The source of all life. III. The fountain of all intelligence.

6. Christ's relation, I. To the Father—appointed—sustained by Him. II. To man—given as the

Mediator of the New Testament—
as a light to the Gentiles.

6. I. The nature of the covenant.
II. The Mediator of it. III. The
heirs of it. IV. The authority of
it. V. The security of it.

7—eyes. I. The calamity of our
race—its origin—continuance—ef-
fects—universality. II. Its relief
—by Christ, ver. 6—He has thrown
light on the character of God—
providence—immortality—the ne-
cessity of an inward change. III.
Its cure—conviction—faith—joy.

7. To bring, &c. I. Man's crime.
II. Imprisonment. III. Prison.
IV. Release.

7. To bring, &c. I. Man in
prison. II. Man at liberty.

8—9. God, I. Asserts. II.
Defends. III. Demonstrates His
own prerogatives.

10—12. I. The new song—
of the Gospel. II. By whom it is
to be sung. III. Where it is to be
sung.

10—12. I. The joy of the Gos-
pel. II. Joy to the Lord. III.
Joy everywhere.

13—17. I. God bears long. II.
At length goes forth. III. His proce-
dure is terrible and irresistible. IV.
His purpose is mercy and judgment.

13. Compare with ver. 2. I.
God will at last go forth in judg-
ment. II. His course will be irre-
sistible. III. His triumph com-
plete.

14—15. I. God's forbearance—
long—patient—still—merciful. II.
Will soon be exhausted—reason—
revelation—experience confirms
this. III. Will be succeeded by
vengeance—sudden—terrible—
overwhelming.

16. I. Man's need—blind—ig-
norant. II. God's grace—guides
—supports—illuminates—removes

difficulties. III. The assurance—
promise—unchangeable love.

16. I. God's dealings are mys-
terious. II. His intentions merci-
ful. III. His regards constant.

17. I. The characters described.
II. Their guilt and folly. III.
Their destruction.

18—21. I. A gracious call. II. A
just complaint. III. A divine pur-
pose—of mercy—judgment.

18. I. The condition—blind—
deaf. II. The command. III. The
promise.

19—20. I. Special privilege—
God chose Israel to be His servant
—made them His messengers—
perfectly instructed them—blessed
them with power to see, and power
to hear. II. Aggravated guilt—
impenitence—wilful—persistent.

21. I. The ground on which God
exercises mercy. II. The pleasure
He has in it. III. The ultimate
purpose.

21. He will, &c. How God mag-
nifies the law in Christ. I. By the
revelation of His righteousness in
the believer. II. By the revelation of
His wrath against the impenitent.

22—25. I. God's judgments
upon Israel. II. His gracious ex-
postulation with them. III. The
lamentable result.

22. I. The sufferings of Israel.
II. The cause.

23. I. Another offer of mercy.
II. Many have been already
refused. III. Who then, &c.

24. I. The sufferings of God's
people are from the Lord. II. Are
occasioned by sin. III. Should
produce consideration and repent-
ance.

25. I. God's anger with His
people. II. The occasion. III.
The unsatisfactory result.

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CHAP. XLIII.

1—9. I. God's promises to His people—preservation in affliction—redemption—ultimate gathering. II. The security—His gracious purpose—past procedure—His own glory.

1—3. I. What is supposed concerning God's people. II. What promised. III. What actually done for them. IV. What expected from them.

1. How God chooses His people. I. He creates. II. Forms. III. Redeems. IV. Sanctifies. V. Claims them for His own.

2. I. The afflictions of God's people—many—diversified—severe—necessary. II. Their relief—God's presence—protection—help.

2—3. I. The trial. II. The promise of preservation in it. III. The guarantee—God's character—dealings.

3. I. God's relations to His people. II. His interpositions on their behalf.

4. I. God's love to His people. I. He distinguishes them from others. II. Puts honour upon them. III. Regards them with affection. IV. Will certainly deliver them.

4. I. Their call and election. II. Consequent privileges.

4. I. The past. II. Present. III. Future of God's people.

5—7. Israel's future. I. Who shall come?—thy seed—everyone that, &c., ver. 7. II. Whence? III. How? IV. Why? V. Therefore fear not.

5. I. God's presence with His people. II. What it secures. III. What it requires.

6. I. God has sons and daughters everywhere. II. They are called

by His name. III. Shall certainly be gathered. IV. By His own Almighty power.

6. I. The speaker—God—who has the right to speak—speaks with power—ensures success. II. The regions specified—particular—as representing the whole world. III. The command—give up, from death—keep not back, from me—bring my sons, &c.

7. I. The character of God's people. II. Their office—they are designed for God's glory. III. Their formation—He creates—moulds them with His own hand.

7. For I, &c. I. God is the Creator of His people. II. Moulds them according to His will. III. Designs them for His glory.

8—13. The conversion of the Jew promised as a demonstration of divine truth. I. Their redemption—compare ver. 5. 7. with ch. 42. v. 18. 25. II. Their office and qualifications. III. The truth to which they bear witness. IV. The challenge to the nations.

8. I. The characters described. II. Their deliverance.

9. I. A challenge to the world—to Jews—Turks—and Infidels. II. Its subject—to justify their religious standpoint—by historical testimony—or living witnesses. III. The alternative—let them hear—confess—that Christianity is truth.

10. I. God's witnesses. II. Their qualifications. III. Their testimony.

11. I. Christ the Lord. II. Christ the Saviour. III. Christ only.

11. I. Christ the only Lord. II. The only Saviour.

12. I. The sovereignty of God.

II. Its demonstrations. III. Its witnesses.

12. I. What God did for His people. II. The circumstances under which He did it. III. Why He did it—that they might be His witnesses. IV. The conclusion.

12. God's people witnesses, I. To the truth of revelation. II. To His saving power. III. To His absolute supremacy.

13. I. God's eternity. II. Almighty power. III. Irresistible purpose.

13. I. God's purpose respects the demonstration of His own supreme glory. II. Is eternal as His own nature. III. Is irresistible. IV. Will certainly be achieved.

14—17. I. The relations which God sustains to His people. II. His interpositions on their behalf.

14. I. What God is to His people. II. What He does for them.

15. God, I. As He is in His own nature. II. In relation to His people.

16—17. God's power, I. In nature. II. In providence. III. In judgment.

18—21. God's mighty works. I. Are of old. II. Are ever new. III. Are specially displayed in behalf of His people.

18—19. God's power is, I. Inexhaustible—His wonders are of old—ever new. II. Exerted on behalf of His people—opportunistically—manifestly—for their salvation.

20. I. The designation of God's people. II. Their straits. III. Deliverances. IV. The glory which thereby accrues to God.

21. I. God's right in His people. II. In their service.

21. God's people. I. Are His own work. II. Exhibit His glory.

22—26. I. Israel's sins of—omission—of commission. II. God's mercy—he promises a full pardon—gives direction how to secure it.

22. I. Neglect of prayer. II. Its causes.

23. I. Man's neglect. II. Aggravated by the reasonable character of God's service.

23—24. Contrast. I. God's conduct towards us—He has exacted nothing unreasonable—nothing oppressive. II. Our conduct towards Him—we have wearied Him with—omissions—and sins.

24. Sins, I. Of neglect. II. Of wilful transgression. III. Of grievous aggravation.

25. Pardon is, I. An act of God. II. Of divine clemency. III. Of free grace. IV. Of full remission.

25. I. God only can pardon sin. II. Pardons for His own sake. III. Pardons fully—freely.

26. I. The impossibility of self-justification. II. The infinite mercy of God.

26. I. The possibility. II. The method of justification.

27—28. An epitome, I. Of Israel's sins. II. Sorrows.

27—sinned. Original sin. I. Its source. II. Perpetuation. III. Just imputation.

28. I. The curse. II. The cause.

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CHAP. XLIV.

1—8. I. God's purpose respecting His people—to establish them—reveal His glory in them. II. Its certainty, ver. 6-7. III. The means by which it shall be accomplished, ver. 3-5. IV. The consequent exclusion of fear.

1—5. I. To whom this promise is given. II. The authority of it. III. The matter of it. IV. The blessed results.

1—5. The privileges of God's people. I. Their relation to God. II. Exemption from fear. III. Abundant supplies. IV. Blessings for their children. V. Assurance of increase—by the accession of the Gentiles.

1—3. I. God's relation to His people. II. His encouragements. III. His promises.

1—2. I. Privilege. II. Duty. III. Promise.

3. The promise of the Spirit. I. Suitable to man's need. II. Abundant in its supply. III. Permanent in its application.

4—5. The effusion of the Spirit secures. I. Rapid growth and prosperity in the church—as vegetation after rain, &c. II. Large accessions to the church—individual—voluntary—decided—constant.

6—8. The greatness of God's glory. I. In His relation to His people. II. In His own nature. III. In His doings. IV. In His mercy and condescension.

6. Christ is, I. King of Israel. II. The Almighty Redeemer. III. The Eternal one. IV. The only true God.

7. Foreknowledge is, I. The exclusive prerogative of God. II. Is exemplified in the prophetic his-

tory of His people. III. Extends to things remote as well as near. IV. Supplies a strong argument for unwavering confidence.

8. I. The encouragement. II. The strong basis upon which it rests—God's promise—absolute supremacy—our own actual experience.

9—20. I. The maker. II. The manufacture. III. The result.

9—20. Idolatry. I. Profitless. II. Degrading. III. Foolish and irrational. IV. Ruinous.

9. Idolaters. I. Their vanity. II. Misery. III. Self-condemnation. IV. Utter demoralisation.

10—11. I. Men often manufacture gods for themselves. II. Their idols profit them nothing. III. Bring shame and ruin.

12—17. A picture for children. I. The god-makers. II. The worshippers. III. Their misery and ruin.

12—17. I. Man's instinctive sense of dependance—he must have a god. II. Utter degradation. III. Consequent misery.

17. I. The intellectual. II. Moral. III. Spiritual condition of idolaters.

18. I. The blindness of the heathen. II. Its moral causes.

19. I. How far human intellect may be degraded. II. What are the causes. III. What must be the result.

20. Here is, I. Disappointment. II. Delusion. III. Inevitable ruin.

20. Spiritual idolatry. I. Its folly—its objects unsuitable—unsatisfying—injurious. II. Its cause—demoralisation of heart—of intellect. III. Its misery—no deliverance—no sense of danger.

21—28. Israel in captivity. I. The duty—remember—return. II. The encouragement — my servant—I have, &c. III. The promise—of remembrance — pardon. IV. The joy—of redemption—anticipated. V. The assurance — God's omnipotence—faithfulness.

21. I. Duty. II. Encouragement. III. Promise.

22. I. The ground. II. The condition. III. The assurances of pardoning love.

22—sins. Compared with clouds. I. They are exhalations from beneath. II. Assume every variety of form. III. Intercept the light of heaven. IV. Are charged with thunder. V. Blotted out completely. VI. Followed by a bright and pure atmosphere.

22—sins. I. Our sins gather as the clouds—multitude—enormity—misery. II. Are dissipated like clouds—before the light of God's countenance.

22. Return, &c. I. The duty. II. The encouragement.

22. Return, &c. Observe, I. The freeness. II. The fulness of God's mercy.

23. I. The occasion of joy—the redemption of Israel—the display of God's glory. II. The joy it occasions — great — extensive — in heaven—on earth.

24. God's power displayed. I. In creation. II. In redemption.

25. I. The perversion of human intellect—in relation to things visible, (see Alexander in loco)—things future—things divine. II. Its cause—effected by divine power—judicially—because of sin.

26—28. I. God's word is full of comfort and promise for His people. II. Is announced by messengers,

whom He has chosen and qualified. III. Must certainly be fulfilled. IV. To effect this all agencies are at His disposal—inanimate and intelligent—the least and the greatest.

26—28. I. Prophets and kings are but servants of the divine will. II. Are employed by God to secure the interests of His church. III. What is announced by the one in His word, the other is often commissioned to fulfil.

26. God's counsel. I. Revealed by His servants. II. Confirmed by the event. III. Accomplished by His power.

27. The power of God's word. I. It controls nature. II. Removes difficulties. III. Effects the salvation of God's people.

28. I. The purpose. II. The instrument. III. The power. IV. The motive.

CHAP. XLV.

1—6. I. Kings and conquerors are the instruments of the divine will—God raises them up—appoints their work—qualifies—sustains—and gives them success. II. Though ignorant of Him He often uses them for the advantage of His people. III. The ultimate purpose is that all may know and adore Him as the only true God.

1—3. Human glory is the gift of God. II. Should be consecrated in His service. III. Must be made subservient to the acquisition and diffusion of divine knowledge.

2. I. The path of duty is often crooked and difficult. II. God pioneers the way. III. Therefore Onward!

3. I. Earthly treasure is the gift of God. II. Is given with a view to higher objects. III. Should be consecrated to God's service.

4. I. God often makes unconverted men serviceable to His church. II. For this purpose He raises them up and qualifies them. III. The extent and permanency of their success depends upon their acquiescence in the divine purpose.

5—13. I. God's purpose—the universal demonstration of His supremacy. II. His power to accomplish it—natural—moral—judicial, ver. 7-10. III. His faithfulness—in promise—in act.

5. I. God's providence over individuals—He appoints their lot—sustains—qualifies—uses, &c. II. This is true even though a man knows it not. III. Supplies an illustration of God's absolute sovereignty.

6. I. God is the supreme governor. II. The knowledge of Him must be diffused through the whole earth. III. This is to be effected through the instrumentality of the church—active—passive.

7. God's sovereignty. I. In nature. II. In providence. III. In the moral and intellectual world.

8. A true revival is, I. A work of God. II. Effected by the effusion of the Holy Spirit. III. Evidenced by the growth of righteousness and salvation.

8. I. The purpose to be effected—the spread of divine knowledge—of scriptural holiness. II. The agencies employed—heaven—and earth. III. The mode of their operation—heaven gives—earth receives and yields her increase—in obedience to divine power.

9—10. I. The conduct reprobated

—resistance of God's law—providence—word—spirit. II. The evil of it—presumptuous—foolish—ungrateful—impious—ruinous.

9—Maker. I. The antagonists. II. The struggle. III. The issue.

9—Maker. I. The conduct condemned. II. The folly and guilt of it. III. Its certain result.

10. Ingratitude to parents. I. Its phases. II. Guilt. III. Punishment.

11—13. I. God has a people, whom He distinguishes as His sons. II. Is specially concerned for their welfare and happiness—present—future. III. Is always ready to interpose for them—you may ask—command. IV. Has ample ability and resources for their help. V. Has made provision for their final deliverance out of all trouble.

11. I. The character of God's people—sons—the work of His hands. II. His care over them—you may ask—command.

12. Heaven and earth. I. Had a beginning. II. Were made by God. III. Supply abundant proof of His majesty and power.

13. I. God raises up deliverers for His people. II. Directs and sustains their efforts. III. Proceeds in righteousness. IV. Completes their deliverance without money and without price.

13. Cyrus a type of Christ. I. In his appointment—raised up, &c. II. In his work—emancipation—building, &c. III. In the freeness and generosity of his action.

14—19. God promises His people, I. The subjugation of their foes. II. An everlasting salvation. III. Confirms the promise—by an appeal to His power—faithfulness.

14. I. God in the midst of His

people. II. Secures to them the respect and allegiance of the world. III. Will command through His church the universal homage of mankind.

14. Surely, &c. I. God dwells in the church and its members. II. As a source of comfort—strength—and power. III. The assurance.

15. I. God hides himself from His people in His displeasure. II. Is yet their God and Saviour.

15. God hidden. I. In the mystery of His Being. II. In the sovereignty of His dominion. III. In the riches of His grace. IV. In the energy of His spirit.

16. I. The idolater—literal—spiritual. II. His certain ruin.

17. Salvation. I. Its nature. II. Subjects. III. Means. IV. Everlasting security.

17. The salvation of Israel, I. Is in the Lord. II. Excludes shame and confusion. III. Survives the catastrophe of the world.

17. I. Who are comprehended under the term Israel. II. How they shall be saved. III. The completeness and certainty of their salvation.

18—19. I. The majesty of God's power. II. The grandeur of His purpose. III. The clearness of His revelations. IV. The faithfulness of His word. V. The righteousness of His procedure.

18. I. The creation of the heavens and the earth. II. The design of creation. III. The certain accomplishment of it.

18. I. The earth created by God. II. Designed to be inhabited. III. Shall ultimately be filled with a holy people.

19. I. God's purpose respecting His people. II. Is clearly revealed. III. Sure in effect. IV. Righteous in its character and accomplishment.

19. God's word is, I. Distinctly revealed. II. Satisfies the enquiries of His people. III. Teaches righteousness and right.

19. I said not, &c. God's word to His people is, I. Gracious. II. Faithful. III. Righteous.

20—21. I. In the execution of national judgment God spares a remnant. II. Challenges them to consideration. III. Exposes the folly of trusting in another god. IV. Demonstrates His own supremacy and perfections.

20. They have, &c. I. The sin. II. Its folly. III. The result.

21. I. The divine supremacy. II. Character—just—merciful. III. Claims—upon our confidence—obedience—love.

22—25. Christ. I. The Saviour. II. The King. III. The Judge of all.

22. I. An object of attraction—Me—God—the only Saviour—look at my power and love. II. A gracious command—look—implies assent, consent, trust—continued faith. III. A universal invitation—all need a Saviour are objects of divine regard—have no other hope—find here a sufficient provision. IV. A blessed promise—Salvation—from the guilt—power—pollution—consequences of sin.

22. I. Man's misery. II. Desire of happiness. III. Hope. IV. Duty. V. Encouragement. I am God, &c.

22. I. A common need. II. Deliverance. III. Invitation. IV. Duty. V. Assurance.

22. Salvation, I. From all evil. II. For all men. III. Under all circumstances—by faith—in an almighty Saviour.

22. I. The invitation. II. The arguments by which it is enforced.

22. I. The blessing. II. The means. III. The persons to whom it is offered.

22. Here is, I. Salvation. II. For all. III. Through Christ. IV. By faith.

22. I. What we are saved from. II. By whom. III. How.

23—25. I. The purpose—the exaltation of Christ—the establishment of His kingdom—the destruction of His enemies—the salvation of His people. III. Its stability—confirmed by oath—sustained by righteousness—partially accomplished—to be completed in judgment.

23. Christ's sovereignty. I. Its nature. II. Extent. III. Security.

24—25. I. Christ is the source of righteousness and strength. II. The administrator of judgment—to Him all shall come—He will condemn His enemies—justify and save His people.

24. Christ. I. The only Lord and Saviour—to Him, &c. II. The source of salvation to His people—righteousness—strength. III. The confusion of His adversaries.

25. Justification. I. Its nature. II. Medium. III. Effect. IV. Heirs—the seed, &c.

CHAP. XLVI.

1—2. I. The vanity of idols. II. The misery of those who trust in them. III. The consequent duty of God's people.

1—2. For children. I. The captive idols—taken—heaped upon beasts—the beast sinks under the burden—the idols cannot help themselves. II. The captive people—they trusted—found no help—were lost.

3—5. I. God's attractions—kindness, past, promised—incomparable excellence. II. God's claims—hearken—love—adore.

3. I. The persons. II. Their privilege. III. Their duty.

4. I. God's promise to His aged saints—support—comfort—deliverance. II. The reasons of confidence—He is your maker—has been kind hitherto—is unchangeable.

4. I. What God has done. II. What He will do. III. How long He will do it. IV. Why He will do it.

4. I. The phases of the divine character—the Eternal—Creator—Deliverer. II. The elements of divine promise—providential care—support—forbearance—defence—deliverance.

5—11. An exposure of the folly and evil of idolatry. I. An appeal to common sense—God is incapable of representation—the idol a thing that cannot move itself. II. An appeal to facts—God has demonstrated His supremacy in former times—by mighty acts—by prophecy and its accomplishment. III. An appeal to reason—remember, &c., ver. 8.

5. God is, I. Incapable of representation. II. Without an equal. III. Infinitely perfect.

6—7. For children. Idolatry is, I. A foolish thing—the idol is a thing made—paid for—carried about—set up—cannot move—yet men fall

down and worship it. II. A profitless thing—they cry to it—it cannot answer—it cannot save.

6—7. The gods which men generally worship are, I. Costly. II. Self-contrived. III. Subject to human will. IV. Impotent. V. Useless.

8. I. The characters described—transgressors—especially idolaters. II. The unmanliness of their conduct. III. The admonition—think—act rationally.

9. The past. I. Its lessons about God. II. Its claims on our consideration.

10. God in prophecy. I. Declares the facts of futurity. II. Has declared them from ancient times. III. Has established His word in innumerable instances. IV. Will certainly fulfil the whole counsel of His will.

11. God's counsel, I. Is clearly revealed. II. Relates to many things future. III. Must all be fulfilled. IV. Is confirmed by the particular example of the text, (the destruction of Babylon by Cyrus).

12—13. I. A Sad condition—stout hearted—far, &c. II. A glorious remedy—its nature—nearness—speedy application—blessed issue.

12—13. I. A call to attention. II. The parties addressed. III. The matter of communication.

CHAP. XLVII.

1—15. Babylon. I. Its pampered condition—exalted—delicate as a lady—given to pleasures—living carelessly. II. Its fall—humiliating—judicial—unexpected—sudden—

inevitable—terrible. III. The immediate causes—oppression of God's people—impenitence—unbelief—pride. IV. The consequences—as affecting God's people. ver. 4.

1—6. God's controversy with Babylon. I. The particular ground of it. II. The terror of it, ver. 3. III. The issue of it—honour—power—ease—liberty—glory all lost.

1—5. The daughter of pride and fashion, I. Her pride—rank—delicacy—beauty—wealth—accomplishments. II. Her humiliation—possible in this world—certain in the next. III. Her only hope—Israel's Redeemer.

3. I will take, &c. The doom of obstinate sinners. I. Vengeance—retribution—in full measure. II. The vengeance of God—almighty—resistless—inexorable.

4. I. We need a Redeemer. II. We have one. III. He is possessed of almighty power. IV. Is infinitely holy. V. Is united to His people by covenant ties.

6. I. God's anger with His people. II. Its effect. III. Its reflex action upon their oppressors.

7—9. The lady of fashion, I. Her security—thoughtless—given to pleasures—living carelessly—presumptuous. II. Her danger—certain—sudden—terrible—just.

10—13. I. A portrait of scepticism—security in sin—denial of omniscience—perversion of intellect—self conceit. II. A picture of its final doom—certain—unexpected—sudden irresistible.

12—15. I. Babylon's resources—sorcery—astrology—wealth. II. Her helplessness—none of these could anticipate—provide against—avert—escape her ruin.

13. Where God is excluded science, I. Degenerates—into theory—folly—superstition. II. Brings no real comfort or satisfaction. III. Affords no help in the day of calamity.

CHAP. XLVIII.

1—8. I. The hypocrisy of Israel. II. God's dealings with them. III. The reasons of His procedure.

1—2. I. How high their privileges and profession! II. How low their religious character!

1—2. Here is, I. Privilege. II. Form. III. Profession. IV. Yet no religion.

3—5. I. Man's perversity—persistent disobedience—tendency to refer his troubles to any but the true cause. II. The corrective effect of God's word and providence.

3—4. I. The disposition of the scholar. II. The wisdom of the teacher.

5. I. The tendency of man to idolatry. II. How God meets it.

6—8. I. The manner of God's communications—prophetic, addressed to the ear—providential, addressed to the eye—repeated, in the revelations of things hidden from human reason. II. The manner in which they are received—with inattention—without understanding—with wilful impenitence—arising out of national corruption.

6—8. I. God's word is adapted to man's moral condition. II. Is confirmed and unfolded by facts. III. Often fails to convert through the perversity of human nature.

7. I. Man's tendency to intellectual pride. II. How this is checked by God's method of revelation.

8. I. Man's original depravity. II. Its evidence—in his treatment of God's word—in his practice.

9—11. I. God's dealings with His people—He is slow to chastise—chastises in measure—for the purpose of refinement—that He may make them His own. II. The principle by which His chastisements are regulated—for His own sake, &c.

9. God's forbearance. I. The need. II. The exercise. III. The grounds of it.

10. I. How God chooses His people—by a process of refinement. II. Where—in the furnace, &c. III. Why—that they may be His for ever.

10. I. The character. II. Use. III. End of affliction.

11. God's Glory is, I. The motive. II. The rule. III. The end of the divine procedure.

12—15. I. A promise of deliverance—the deliverer is provided—the enemy shall be destroyed. II. Power to accomplish it. III. The security for its accomplishment—immutability—faithfulness—love.

12. God claims our attention, and confidence. I. By the relation in which He stands to us. II. By His supreme and eternal sovereignty.

13. Power is, I. An attribute of God. II. Is displayed in His works. III. Is unlimited in its possible exercise.

14. God's love to His people. I. Demands attention. II. Has been exemplified in the past. III. Is an argument for the future.

ISAIAH XLIX.

15. God, I. Announces the deliverer of His people. II. Calls him. III. Opens the way. IV. makes him to prosper.

16—19. I. God's grace in revelation—He has spoken from the beginning—in these last days by His own Son. II. The design of revelation—for profit—instruction, &c. III. The blessedness of obeying it—peace, &c. IV. God's concern for those who disregard it.

16. I. The authority. II. Perspicuity. III. Claims of the word of God.

17—18. I. The Being who addresses us—His majesty—relation to His people—kindness. II. The regret He expresses, &c. — the matter—the cause of it.

17. I. God's character. II. Condescension. III. Claims.

18. I. God has given us commandments. II. They deserve attention—authoritative—intrinsically good. III. Obedience contributes to peace—constant—full. IV. They have been disregarded. V. Therefore the complaint, Oh ! &c.

18. I. God teaches us the nature of true happiness—peace, calm, full, ever augmenting—righteousness, constant, active, resistless. II. Teaches the way of happiness—his commandments are blessed—obedience realizes this. III. God mourns over our loss of happiness—he would—but cannot help us—because of our disobedience.

18. God is concerned for His people. I. Because of their disobedience. II. Its lamentable consequences.

18. I. What they did. II. What they lost.

18. I. Peace as a river—it has a source—is fed from above—over-

flows—gets broader and deeper. II. Righteousness as the sea—covers all—covers again and again—is vast and unbounded—you cannot count its waves.

20—22. I. Deliverance. II. Guidance. III. Warning.

20. Deliverance is, I. The subject of promise and command. II. A source of joy. III. Must be confessed everywhere. IV. Must be ascribed to God.

21. Here is, I. Guidance. II. Supply. III. Divine interposition in time of emergency. IV. Mercy constant as a flowing stream.

22. I. The wicked have no share in the happiness of God's people. II. Their own conduct and spirit makes it impossible. III. The word of God pronounces and seals their doom.

CHAP. XLIX.

1—4. I. Christ's appeal to the Gentiles. II. His credentials—divinely called—qualified—sustained. III. His struggles and triumphs.

1. The birth of Christ. I. Divinely predicted. II. Divinely accomplished. III. Divinely appointed for Gentiles as well as Jews.

2. The word of Christ. I. Its character—as a sword—an arrow. II. Its power—sent from God—by the Spirit—Christ the true Israel, (see context).

3. I. The person described. II. His work as the servant of God. III. His certain success.

ISAIAH XLIX.

4. The work of Christ. I. May fail for a time. II. Must ultimately succeed.

4. The gospel of Christ. I. Its failures—with the Jew—with the Gentile. II. Its certain triumphs—over both—because it is the work of God.

5—12. Here is a prediction, I. Of Christ's mission—to the Jew—to the Gentile. II. Of His humiliation and exaltation. III. Of His acceptance before God. IV. Of the blessings of His Gospel. V. Of His final triumphs.

5. I. The incarnation of Christ was essential to the accomplishment of the divine mission. II. Immediately concerned the Jew. III. The failure of His mission to the Jew was subservient to the development of God's eternal purpose respecting the Gentiles.

6. Messiah's commission. I. Divine in its origin—God's gift—God's servant. II. Universal in its extent—to the Jew—to the Gentile—salvation for all.

6. Christ. I. The servant of God. II. The restorer of Israel. III. The light of the Gentiles. IV. The salvation of the world.

7. Christ. I. Despised of men. II. Exalted by God.

8—10. Christ. I. Is accepted and qualified as the world's Redeemer. II. Is given as the seal of the covenant betwixt God and man. III. Is become the source of unspeakable blessing.

9. Christ gives, I. Liberty to the captive. II. Light to the blind. III. Food to His people.

10. Christ the true shepherd. I. Feeds. II. Shelters. III. Guides. IV. Refreshes His people.

11—12. The success of the Gospel. I. All difficulties shall be removed. II. All nations shall come, (*Sinin China*).

13—17. Israel's return. I. Terminates their long complaints. II. Is a source of universal joy and blessing. III. A signal instance of divine mercy. IV. Is absolutely certain—God cannot forget—has graven, &c. V. Will be sudden and triumphant.

13. I. The occasion. II. The extent. III. The exuberance of the joy.

14—15. I. Zion's complaints. II. God's consolations.

14—15. I. The complaint—proceeds from unbelief—ignorance—suspension of divine manifestations—manifold temptations—unanswered prayer. II. The assurance—indirect—positive.

14. I. The complaint. II. The causes of it. III. The criminality of it.

15. I. The promise—I will not forget, &c. II. The confirmation of it—by an appeal to human feelings.

15. I. The strength of natural affection. II. The faithfulness of divine promise. III. The superiority of the latter as a ground of confidence.

16. I. The object. II. The manner. III. The purpose of remembrance.

18—23. Zion's restoration. I. The gathering of her children. II. The multitude of them. III. The agencies by which they shall be gathered. IV. Her ultimate dominion.

18—23. I. The promised increase of the church—in number—honour—triumph. II. The en-

couragement afforded to missionary exertion—God is able to effect it—has promised—already signs of its accomplishment are apparent.

18. I. The increase. II. Beauty. III. Happiness. IV. Certain triumph of the church.

19. Here is, I. Replenishment. II. Peace.

20—21. I. Zion's desolate condition. II. Restoration. III. Astonishment and gratitude.

22. I. The purpose. II. The power by which it will be effected. III. The agency employed.

23. I. Royalty is but the instrument of the divine will. II. Must be subordinated to the interests of the church. III. Its subjection will be a grand demonstration of the supremacy of Christ.

24—26. I. The difficulties in the way of the deliverance of God's people. II. The means by which they will be overcome. III. The punishment of those who occasion them. IV. The consequent diffusion of the knowledge of God.

24—26. I. Their desponding fears—weakness—deserved captivity. II. God's gracious promise—interposition—He will glorify Himself in their deliverance.

24—26. I. The sinner is the lawful captive of sin and Satan. II. May yet be delivered. III. His deliverance is a signal proof of the Saviour's ability.

CHAP. L.

1—4. The rejection of Israel, I. The terms by which it is described. II. The cause—transgres-

sion—the rejection of Christ, ver. 2. III. Divinely determined—God had power to save them—but they would not believe. IV. Graciously alleviated by the offer of the Gospel to the weary.

1. I. A picture of the sinner's miserable condition—separated from God—sold under sin. II. The occasion of it—not the will of God—but his own love of sin.

2. I. Christ comes but men do not regard Him. II. Is able to save yet they will not believe it. III. Gives abundant proof of His power—yet they do not trust in Him.

2. Is my hand—redeem. I. The appeal of dying love. II. Of almighty power. III. Of the exalted Redeemer. IV. Of the everliving intercessor.

3. An exemplification of divine power. I. Natural—the rain cloud—eclipse. II. Supernatural—at the death of Christ. III. Figurative—in judgment.

4. Christ the great teacher. I. Instructed by the Father. II. Speaks by the Father's authority. III. Speaks words of grace—in season. IV. Speaks them to the weary

5—9. I. Messiah's sufferings—obedient—intense—vicarious. II. Messiah's supports—sustained—justified—vindicated.

5—6. Christ's submission to the Father. I. Active—received the Father's commandments—kept them faithfully, constantly. II. Passive—He endured the cross—despising the shame.

7—9. Christ. I. Supported. II. Justified. III. Vindicated.

7. I. God's help is promised. II. Is the certain guarantee of success.

ISAIAH LI.

III. Should inspire courage under all circumstances.

8. I. It is God that justifieth. II. He is near at hand. III. None can stand against Him. IV. Therefore we defy every foe.

9. I. God helps His own. II. Will deliver them from condemnation. III. Will utterly consume their foes.

10—11. I. Comfort for the desponding. II. Wrath for the secure.

10. I. The character. II. His condition. III. His resource.

10. Here is, I. Darkness associated with godly fear. II. The occasion of it. III. The cure of it.

11. I. Self-dependence. II. Its doom.

CHAP. LI.

1—3. I. What God has done for us. II. What He engages to do. III. How the past confirms the future.

1. I. The characters addressed. II. Their past condition. III. Present privilege. IV. Consequent duty.

2. I. God's dealings with Abraham. II. Their claim upon the attention of his believing children. III. The lessons of instruction and encouragement which they afford.

3. I. Zion's desolations. II. Hopes. III. Future happiness.

4—8. Christ willing to save. I. An able preacher. II. A patient sufferer. III. A courageous champion.

4—6. I. God's people. II. Their privileges—law and light—righteousness and salvation—everlasting

happiness. III. Their duties—obedience—love—confidence.

4—6. I. God's people—Israel—the Church. II. God's law—His word—Gospel—the light of the people. III. God's righteousness—revealed to faith—near at hand—combines mercy and judgment—reaches to the Gentiles. IV. God's judgment—universal—accompanied with great physical changes—will consume the wicked. V. God's faithfulness abides for ever.

4. I. The gospel is a law. II. Proceeds from God. III. Is immutably established. IV. Diffuses light. V. Intended for the world. VI. Is the special privilege of God's people.

5. God's righteousness, I. Is revealed in the Gospel. II. Brought near by Christ. III. Brings salvation. IV. Judges the nations. V. Embraces the world. VI. Inspires trust in God.

6. The dissolution of all things earthly, 2 Pet. iii. 10. I. Things that shall pass away—heaven and earth—all that trust in the creature. II. Things that abide—God's righteousness and salvation—all that embrace them, ver. 7, 8.

7—8. I. The characters described. II. The encouragement given them. III. The argument by which it is enforced—their enemies perish—God's righteousness abides.

7. Fear, &c. I. The treatment God's people must expect. II. The advice given in reference to it.

8. I. The perishing nature of everything that is merely human. II. The permanency of the divine.

9—11. I. An appeal to divine strength. II. The ground upon which it rests. III. The glorious effect of it.

ISAIAH LI.

9—10. I. The arm of God. II. Its past achievements. III. Its awaking.

9. I. The object of appeal. II. The matter of appeal—display of power—as in days of old—needed. III. The encouragements given to believe that this appeal will be successful—God's care of His church in past times—the character of God as the hearer and answerer of prayer—the promises recorded.

9. I. The arm of God is almighty. II. Prayer can move it. III. Therefore it is our privilege in every emergency to cry awake, &c.

10. I. The object of reliance. II. Its mighty deeds. III. The occasions of its interposition. IV. The anticipations it awakens.

11. I. God's redeemed. II. Their home. III. Happy return. IV. Joyful reception. V. Permanent happiness.

12—16. God comforts His people. I. By reminding them of His own perfections—He is their comforter—their covenant God—who divided the sea—the Almighty. II. By reproving their foolish fears—what they forget—the anxiety they endure—yet the oppressor is already subdued. III. By His gracious promises—the captive shall soon be loosed—he shall not perish. IV. By revealing His Messiah—whom He inspires and qualifies—to plant the heavens, &c.—and save His people.

12—13. The fears of God's people are, I. Foolish—they ascribe too much to man—too little to God. II. Unreasonable—they overlook the actual subjection of their foes—excite constant anxiety. III. Inconsistent—God's covenant relation—promises—actual interpositions are forgotten. IV. Unnecessary—

God offers Himself as their comforter.

14—15. The captive. I. His condition—captive—in the pit. II. His fears—destitution—destruction. III. His encouragement—deliverance is at hand. IV. His assurance—the word—the power of God.

16. I. The person addressed—the Messiah. II. His qualifications—endued with words of wisdom—defended by Almighty power. III. His work—to people the new heavens and earth—to redeem and save his people.

17—23. I. Jerusalem's troubles—the nature—cause—severity of them. II. Jerusalem's deliverance—God pleads her cause—removes the cup of wrath for ever—transfers it to her foes.

17—20. A bitter cup for God's people, I. Prepared by God. II. Its contents—wrath—trouble. III. Its effects—fear—trembling. IV. Its alleviation—impossible with man—but certain with God.

21—23. The cup of trembling. I. In the hands of God's people—occasions trouble—stupefaction. II. In the hands of God—He pleads their cause—removes their sorrow—promises that it shall never return. III. In the hands of their enemies—as a just requital—their oppressions—they drink it to the very dregs.

22. God's tenderness to His afflicted people. I. He is their God. II. Undertakes their cause. III. Removes their sorrows. IV. Assures them of happiness for ever.

23. I. How God's people are oppressed. II. How avenged.

ISAIAH LII.

CHAP. LII.

1—6. I. Zion's captivity—oppressive—just—self-caused. II. Zion's duty—to bestir herself—take courage—cast off her chains—shake off the dust—array herself. III. Zion's hope—redemption—full—free. IV. Zion's assurance—past deliverances—God's honour—the revelation of God's glory.

1—3. I. The necessity of human effort. II. Of absolute dependence upon God.

1—2. I. The condition implied—captivity—inactivity—despondency. II. The exertion required. III. The promise given—deliverance—protection from her enemies.

3. Consider. I. In reference to Israel II. To man in general.

3. I. Sold—under sin and Satan for nought. II. Redeemed—by Christ—without money, &c.

4. I. God's people are often grievously oppressed. II. God permits it because of their sins. III. Their enemies are not thereby justified—they have no cause, &c. IV. Therefore God will ultimately interpose for them.

5. I. God observes the oppressions of His people. II. Is roused on their behalf. III. Deeply compassionates their sorrows. IV. Will avenge them because His own honour is concerned.

5. My name, &c. Blasphemy. I. Its nature. II. Guilt. III. Awful prevalence. IV. Certain punishment.

6. I. The period—the day of deliverance. II. The promise—divine knowledge—divine presence, (vide Alexander in loco.)

7—12. I. The messenger on the mountains. II. The tidings he

brings. III. The accordant cry of the watchman. IV. The displays of divine power. V. The joy they awaken. VI. The consequent duty—departure—purity—trust.

7. I. His message—good tidings—peace—happiness—salvation—thy God, &c. II. His welcome—consider the misery that awaits him—the blessings he leaves behind.

7. I. The elements of the gospel. II. The mode of its diffusion—by missionaries—preaching—everywhere. III. Its happy effects.

7. I. What the gospel is. II. How it is propagated. III. The feelings it should inspire.

8. I. The voice of the watchmen. II. The tidings they announce. III. The effect—vision—clear—accordant.

9. I. The events predicted—the redemption of Israel—the displays of God's power among the nations—the revelation of the salvation of God, &c. II. The joy which these events will inspire—joyful and universal—because they introduce an era of peace and happiness.

10. I. The object revealed—God's arm. II. Its display—in mercy—in judgment—before the eyes of the world. III. Its grand purpose—to make known the salvation—wrought by Christ.

11—12. Consider as applicable, I. To the captive Jew in Babylon. II. To the members of the Christian Church. III. To those who are in the world.

11—12. Depart. I. Whence. II. How. III. Under what escort.

11—12. The departure. I. They forsake a scene of sorrow, captivity and impurity. II. They bear with them the badges of their profession.

ISAIAH LIII.

III. They are sanctified from all unhallowed associations. IV. They are conducted by God Himself—triumphantly—securely.

11. Be ye clean, &c. I. The office. II. The qualification.

13—15. I. Christ's humiliation. II. Exaltation. III. The exercise of His royal power.

18. I. The fidelity of Christ. II. Consequent exaltation.

14—15. The sufferings of Christ. I. Unparalleled. II. A matter of astonishment—to angels—men—and devils. III. Sacrificial, so, &c. IV. The means of triumph.

14—15. The sufferings of Christ. I. Supply reason for astonishment. II. Gratitude. III. Submission.

14. I. Christ's unparalleled humiliation. II. The end for which he endured it. III. The feelings which it should awaken.

15. Christ, I. Supplies the theme of the Gospel. II. Sprinkles the nations. III. Constrains the submission of kings.

CHAP. LIII.

1—3. Here is, I. Contempt of the Gospel. II. Of the person of Christ.

1. *The report of Christ.* I. Whence it originates. II. What it makes known. III. How it is spread. IV. The power which accompanies it. V. The general disregard of it.

1. I. The report—glad tidings of salvation—through Christ—proclaimed by God's servants. II. Its

claims upon your attention—interest—faith—obedience. III. Its secret power—the arm, &c.—its revelation—achievements. IV. Enquire who, &c.

1. I. The prevalence of unbelief. II. Its interference with the divine purpose and manifestations. III. A just occasion of humiliation and sorrow.

1. I. The report—its nature—power. II. The reception it meets—unbelief—insensibility.

2—3. I. Some marks of the Messiah—obscure in origin—mean in appearance—a man of sorrows. II. The manner of His reception—undesired—despised—rejected.

2. *The appearing of Christ.* I. Feeble—as a tender plant—humanity—helpless infancy. II. Unassuming—as a root—humble extraction—poverty—seclusion of His early life. III. Unattractive—even when made known the world saw no beauty in his doctrine—character—claims.

3. *The rejection of Christ.* I. The manner of it—His circumstances and connexions despised—His claims ridiculed—His doctrine denied—His person subjected to indignity—His life sacrificed, “not this man, but, &c.” II. The cause of it—His humble condition and sorrows—the spirituality of His mission—the disappointment of human pride and hopes. III. The result of it—He hides His face, &c. (vide Alexander in loco.)—rejection of the Jew—condemnation of all unbelievers.

3. A man of sorrows, &c. His life, I. Commenced. II. Continued. III. Terminated in sorrow.

3. A man, &c. His sorrows peculiar, I. In their intensity. II.

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Nature. III. Isolation. IV. Aggravation. V. Design.

4—9. The sufferings of Christ. I. Severe. II. Vicarious. III. Of universal interest. IV. Voluntary. V. Sacrificial. VI. Efficacious.

4—5. I. The supposed. II. Real cause of Christ's sufferings.

4—5. I. The sufferings of Christ. II. The opinions of men about them. III. The purpose of God.

4. *The compassion of Christ.* I. Its expression—He sympathized with us—suffered for us. II. The impressions produced on man—that He suffered justly, instance the priests and rulers—that He was smitten of God—that He was simply set forth as an example of patience.

5. *The sufferings of Christ.* I. The nature and severity of them. II. Their vicarious character. III. Blessed results—peace—healing.

5. Vicarious sacrifice. I. Consistent with divine perfection—a law of physical—intellectual—moral being. II. Indispensable to man's salvation—man has sinned—justice must be satisfied—man is helpless—the only alternative is a vicarious sacrifice. III. Accomplished in Christ—voluntary—accepted—offered for man—to man.

5. With his stripes, &c. I. The disease. II. The physician. III. The remedy. IV. The cure.

6. *The atonement of Christ.* I. Universal in its design—all need—all share. II. Divine in its authority—God appointed it—carried it into effect. III. Sufficient in its value—our iniquities laid upon Him—He bore them away.

6. Atonement. I. Its nature. II. Means. III. Extent.

6. And the Lord, &c. I. All are sinners. II. Christ has borne the sins of all. III. God laid them upon Him. IV. All who believe shall be saved.

6. I. Our apostacy. II. Our restoration.

7. *The patience of Christ.* I. He suffered unjustly, yet without complaint. II. Suffered voluntarily, without resistance—"He humbled Himself," (see Alexander in loco). III. Suffered meekly as a lamb—as a sacrificial lamb. IV. Suffered quietly—without anger—or upbraiding.

7. I. The sufferings. II. The patience of Christ.

8. *The trial and condemnation of Christ.* I. His capture. II. His trial. III. His unjust condemnation, (see Dr. A. Clarke in loco). IV. His crucifixion. V. The design of all.

8. I. Christ a prisoner. II. Condemned. III. Crucified.

8. For He, &c. I. Christ's death. II. Its value—vicarious—sacrificial—efficacious.

8. For, &c. I. Who was cut off? II. How? III. Why?

8. For, &c. I. Christ's sufferings. II. Their vicarious character. III. The persons interested in them.

9. *The death and burial of Christ.* I. He actually died—with the malefactors—"they break not His legs," &c.—would have been buried with them if God had not interposed. II. He was buried—in the rich man's grave—by divine arrangement—as a vindication of His character—because innocent and without deceit, ("Man bestimmte ihm bei Gottlosen sein Grab; aber bei einem Reichen war er nach seinem

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Tode." They appointed him his grave with the wicked, but he was with the rich after his death. Otto Von Gerlach, in loco).

9. I. Christ's death and burial. II. The reason of the contrast—Christ's innocence—God's pleasure.

9. I. The innocence of Christ. II. Its bearing upon His death and burial.

10—12. The death of Christ secures, I. God's pleasure. II. Man's salvation. III. His own exaltation and triumph.

10—11—satisfied. I. Christ's sufferings. II. Success. III. Triumphs.

10—11. I. God's purpose. II. The agent. III. His sufferings. IV. Their value. V. Their effects. VI. The instrumentality—knowledge.

10. *The mystery of Christ's death.* I. It was the good pleasure of God—His eternal—wise—gracious purpose. II. It was an offering for sin—life for life—to expiate guilt—by divine appointment. III. It is the source of inexhaustible wonders of grace and glory—a holy seed—a mysterious life—a triumphant work.

10. Christ's sufferings considered, I. In relation to the divine purpose—to display God's benevolence—holiness—justice. II. In relation to Christ's triumphs—their character, a seed—permanency—extent.

10. When thou, &c. I. The condition imposed. II. The promises suspended on it.

10. He shall see His seed. I. Born and brought in. II. Educated and brought up. III. Supported and brought through. IV. Sanctified and brought home.

10. The pleasure, &c. I. God's pleasure in the work of Christ—its contrivance—execution—objects—glory to be achieved. II. Its certain success—because God has pleasure in it—because Christ is the agent—because the Spirit has promised it.

11. *The reward of Christ.* I. Success—He shall see the fruit of His labor—be satisfied. II. Exaltation—as a prince and a Saviour—to give repentance and remission of sin—by knowledge, &c. III. His everlasting priesthood—for He, &c.

11—satisfied. I. Illustrate—indicates the greatness of Christ—of His work—of His success. II. Improve—teaches humility—faith—self-examination.

11—satisfied. I. The representation given of believers. II. Christ's satisfaction in them.

11—satisfied. I. Already partially fulfilled. II. Will be fulfilled in a higher degree before the end of time. III. Will be completed in eternity.

11. I. The travail of Christ's soul. II. Its felicitous result.

11. By His knowledge, &c. I. The nature. II. Ground. III. Means of justification.

12. *The triumph of Christ.* I. The enemies He conquered—sin—death—hell. II. The means of His conquest—humiliation—sacrifice—resurrection and intercession. III. The spoil that He won—a host of redeemed—a kingdom—a lost world.

12. The fruit of Christ's death and intercession. I. The promise made to Christ. II. The security of it.

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12. And he was, &c. **I.** The nature of Christ's intercession. **II.** The persons interested in it. **III.** The manner in which it is conducted. **IV.** The basis upon which it rests.

CHAP. LIV.

1—3. **I.** A significant picture of the church under the old and new testament—married yet unproductive—desolate yet fruitful. **II.** Her enlargement—by a regenerative process—with surprising rapidity—on every side—until the desolate world is replenished. **III.** The exuberant joy—of pleasure—gratitude—praise.

1—3. **I.** The past condition of the Gentiles—neglected—barren. **II.** Their gracious acceptance—called—made fruitful. **III.** The promised abundance of Gentile believers—children by faith—more numerous than the natural seed. **IV.** The triumphant joy of the Christian church.

1. **I.** Contrast the conditions, privileges, and successes of the Jewish and the Christian Church. **II.** Exhibit the superiority and happiness of the latter.

2—3. Here is enlargement, **I.** Of expectation and faith. **II.** Of heart and affection. **III.** Of effort and liberality. **IV.** Of success and triumph. **V.** Of idea and purpose.

2—3. **I.** The anticipated success of the church. **II.** Its certainty. **III.** The means by which it will be effected. **IV.** The necessary preparations for it.

4—10. God's love to His church. **I.** Its power—to exclude fear—shame—reproach—sorrow. **II.** Its bond—expressed by the relations—husband—redeemer, &c. **III.** Its riches—great mercies—everlasting kindness. **IV.** Its permanency—as the waters, &c.—survives the world.

4. **I.** The evils arising from a state of separation from God—fear—shame—reproach—condemnation. **II.** Their removal—by the assurance of forgiveness—acceptance—the past forgotten.

5—10. God's faithfulness, **I.** To His ancient people. **II.** To the Christian church.

5. **I.** The intimate relation in which God stands to His people. **II.** His glorious character—Creator—Almighty—Redeemer. **III.** The pledge which is thus afforded for the ultimate triumph of the church—the God, &c.

5—husband. **I.** Christ's dignity—thy Maker. **II.** His relation to His people—thy husband. **III.** The considerations arising out of this relation—of privilege—of duty.

6. **I.** How often are first vows broken! **II.** How bitterly is unfaithfulness visited! **III.** How graciously does God recall those who have wandered!

7. Observe, **I.** God's displeasure—just—sensibly felt—short. **II.** God's mercy—great—tender—everlasting.

8. **I.** God's anger—is less than our deserts—mercifully moderated—short in its duration. **II.** God's mercy—is unmerited—multiplied—everlasting. **III.** God's word—is faithful and true—for He has redeemed us.

9. I. The matter of promise. II. The security of it—secured by covenant—confirmed by an oath.

10. Enduring things. I. God's church. II. God's kindness. III. God's covenant of peace.

11—14. I. The distressed condition of the church—without—within. II. The promised glory of the church—completed—adorned—perfected with grace. III. The perpetuation of the church—her children—instructed—blessed with abundant peace. IV. The inviolable security of the church—established—protected from oppression, fear, terror.

11—12. The past and future of the church. I. Afflicted—she shall be redeemed. II. Tossed with tempest—she shall be established as a city firmly built. III. Not comforted—she shall be filled with comfort—in her adornments—her children—the protection of her God.

13. I. The relation which believers sustain to the church—thy children. II. The advantages they enjoy in the church—divine instruction—peace.

14. I. The foundation of the church—righteousness. II. The security of it. III. The comfort of it—oppression—fear are excluded. IV. The permanency of it.

15—17. I. The heritage—opposition—protection—triumph. II. The heirs—justified—made righteous—by God's free grace—servants.

15. I. The last combination of the Church's enemies. II. Its unauthorised character. III. Utter abortiveness. IV. The blessed assurance.

16. I. All agencies and forces are the creation of God. II. He licenses—employs—controls them as He pleases. III. Hence no weapon or power can prosper against the church which he has redeemed.

17. I. The character of God's people. II. Their heritage—protection—justification—vindication. III. Its security—the power—veracity of God.

17. I. The persons described. II. The promise. III. The principle on which it is secured.

17. I. Weapons will be formed and tongues rise against you. II. None of them shall prevail. III. Your security is the righteousness of God by faith—if children, then heirs.

17. This is, &c. I. The heritage. II. The ground upon which it is secured.

CHAP. LV.

1—3. I. An invitation. II. An expostulation. III. A promise.

1. I. The condition of the persons addressed. II. The provision made. III. The invitation given.

1. I. The Gospel is adapted to man's need. II. Is offered to all. III. Is offered freely. IV. Come!

1. I. The proper subjects of the Gospel—those who *feel* their need of it. II. The suitable provisions of the Gospel. III. The absolute freeness of the Gospel—come—without money—all who will *may* come.

2. I. The unsatisfactoriness of earthly pursuits. II. The substantial nature of the Gospel and its provisions. III. The counsel of true wisdom—hearken—eat—delight.

3. I. The sinners duty—attention—faith—obedience. II. The promise of God—life—covenant mercies—the sure mercies of David.

3. The Gospel covenant. I. Its basis. II. Conditions. III. Promises. IV. Security.

3. Even the sure, &c. I. Covenant mercies—pardon—peace—purity—grace—everlasting life. II. Their dispensation—by the spirit—to obedient faith. III. Their security—in Christ—by the promise and oath of God—sealed with the blood of the covenant.

4—5. I. Christ's office. II. Work. III. Assured success.

4. I. Christ's office—to testify of God—to lead—to command. II. His authority—appointed—given by God. III. His claims—upon our faith—obedience—submission.

4. I. For what ends Christ is given. II. The manner in which He is to be received.

5. I. The condition of the Gentiles—unknown—unknowing. II. Their call—effected by the Gospel—eagerly received. III. The cause—displays of divine power—diffusion of the divine spirit—consequent on Christ's glorification.

5. I. The Gospel is for the world. II. The world is ready to receive it. III. Divine power accompanies it. IV. Send it.

6—7. I. The exhortation. II. The direction. III. The encouragement.

6. I. The duty—seek—call upon God. II. The encouragement—He is near—may be found. III. The caution—the opportunity is limited—once lost will never return.

6. I. What is implied—that you are far from God—need His help. II. What expressed—that He is near at hand and may be found—if you seek and call upon Him. III. What may be inferred—that a period is at hand when all your efforts will be unavailing.

6. I. Whom to seek. II. How. III. Why. IV. When.

6. I. God is lost. II. May be found. III. Near at hand. IV. If we seek Him. V. By earnest prayer and faith.

6—found. I. We are by nature far from God. II. Cannot find Him if we do not seek Him. III. If we seek Him now He will be found of us. IV. A period is at hand when it will be impossible to find Him.

6. Call, &c. I. You need God. II. He is very near to you—in His word—ordinances—in Christ—by His Spirit. III. Call upon Him—now—earnestly—penitently—believingly. IV. To-morrow may be too late.

7. I. Our duty—to forsake sin—turn to God. II. Our encouragement—mercy—abundant pardon.

7. The gospel proclamation. I. The characters concerned. II. The conditions required. III. The benefits offered. IV. The assurances given—God's promise—the testimony of His people—"to our God."

7. Mercy. I. Its objects. II. Terms. III. Fulness. IV. Assurances.

7. For He will, &c. I. Respects the manner—graciously—freely—

fully. II. Respects our sins—many—aggravated—repeated. III. Respects the results—favor—blessing—abundant grace—everlasting glory.

8—9. I. The ways and thoughts of God are vast, comprehending heaven and earth, time and eternity; man's are limited to earth and time. II. God's are infinitely holy, man's sinful. III. God's are fixed and certain, man's mutable and erring. IV. God's are divine, man's human.

8—9. Consider. I. The objects of His choice. II. The extent of His love and mercy. III. The means by which He effects His purposes.

8. I. Illustrate—production of great results from insignificant causes, in nature, providence, grace—the use of feeble instrumentalities—the sovereign exercise of His grace. II. assign reasons—infinite knowledge—judgment—His plans unbiassed by passion—designed to humble pride. III. Suggest lessons—humility—gratitude—confidence.

9. God's infinite excellency. I. Intellectual. II. Moral. III. Spiritual.

9. I. In respect of majesty. II. Wisdom. III. Purity. IV. Love.

10—11. Natural and spiritual phenomena compared. I. In their origin. II. Operation—silent—gradual—mysterious—according to the soil—in connexion with human means. III. Results—beautiful—important—certain.

10—11. The word of God like rain and snow. I. Descends from heaven. II. Works secretly yet powerfully on earth. III. Changes its aspect. IV. Develops its capabilities. V. Acts certainly by fixed

and definite laws. VI. Accomplishes the will of God.

12—13. The effects of the word of God in those who receive it. I. Joy and peace—to themselves—to others. II. Transformation—from wildness to beauty—from injuriousness to utility. III. Glory to God—praise—evidence of His power—a permanent testimony to His honour.

12—13. The Gospel. I. Inspires new feelings and dispositions. II. Produces new features and fruits of character. III. Brings new and everlasting honour to God.

12. The happiness of the gospel. I. Its source—salvation—ye shall go forth. II. Its elements—joy—peace. III. Its diffusiveness—the mountains, &c.

13. I. The moral effects produced by the Gospel—beauty—utility. II. The evidence which these furnish of its divine character and power.

13. The moral effects of the Gospel are, I. Wonderful. II. Conducive to the glory of God. III. Permanent.

CHAP. LVI.

1—2. I. Gospel privilege—salvation in Christ—near at hand—revealed in righteousness. II. Gospel law—moral duties—religious duties—renunciation of all sin. III. Gospel happiness—blessed, &c.

1. I. Salvation is come. II. Is near at hand—in God's word—in Christ. III. Is revealed to faith. IV. Is secured in the righteousness of God.

2. I. The principles of true religion—practical—experimental—pious—holy. II. The blessedness

of it—divine approbation—inward peace—blessing—confident hope of a better life.

2. The sabbath. I. Its sanctity. II. Manner of observation. III. Blessedness.

3—8. I. The extent of the Gospel privilege—it reaches all—without distinction—without limitation. II. The nature of it—a place in God's house—a name among His children—a share in His covenant. III. The conditions of the Gospel—that we join, &c.—take hold, &c.—choose, &c.

3. The Gospel, I. Knows no distinction. II. No limitation. III. No difficulty. IV. It simply requires that you join, &c.—forsake all other—accept of Him.

4—7. I. The character which God approves—obedience to His will—affiance—love for his ordinances. II. The marks of His approbation—he accepts them—numbers them among His most favored servants.

4—5. I. The characters described—excluded by the law, Deut. xxiii. ver 1—impotent. II. The conditions required. III. The privileges secured—a place—a name—an everlasting reward.

5. I. God's house—His church. II. Its Privileges. III. Their permanency.

6—7. I. The duties of God's people—to join, &c.—keep, &c.—take hold, &c. II. Their privileges—incorporation with God's church—acceptance—the blessings of His house.

7. For mine, &c. I. The import of the phrase—God's house. II. The purpose to which God's house is dedicated. III. Its comprehensiveness—here all distinctions cease

—all cases are met—all wants supplied.

8. I. Israel must be gathered. II. And with Israel the fulness of the Gentiles.

9—12. Sorry dogs are unfaithful ministers. I. Blind and cannot see. II. Ignorant and cannot teach. III. Dumb and cannot bark. IV. Lazy and will not. V. Greedy and never have enough. VI. Stupid and cannot understand. VII. Selfish and cannot sacrifice. VIII. *Goodlivers* and cannot fast. What wonder if the beasts are summoned to devour!

9—12. I. The inefficiency of the Shepherds. II. The defencelessness of the flock.

12. Goodliving is, I. Injurious—to the body—to the mind. II. Sinful—implies forgetfulness of past sins—of present responsibilities—of future realities. III. Foolish—it presumes on the morrow—is terminated to-night—Thou fool, this night, &c.

CHAP. LVII.

1—2. The death of the righteous is, I. A blessing to themselves—they escape evil—rest in peace—enter heaven. II. A warning to others of coming evil—of the need of preparation. III. Is seldom regarded—no man considers—lays it to heart.

1. I. The removal of the good. II. Its occasion. III. Its failure of impression upon the thoughtless.

2. I. The character of the good man. II. His end—peace—rest from toil—rest for ever.

3-12. I. Their wickedness—apostacy from God—contempt of His word—violation of His law—falsehood. II. Its manifestations—idolatry, grievous, multiplied—luxury, aggravated, without restraint, without compunction, without fear. III. Its exposure—hypocrisy—evident in their works—profitless.

3-4. I. Wickedness wherever committed will certainly be brought to account. II. Will be exposed in its true colours. III. Cannot possibly escape its merited punishment—no protection against God—no refuge in lies.

5-9. I. The abominable idolatries of Israel. II. A parallel found in the covetousness and worldliness of professing Christians. III. These evils proceed from the same principle of unbelief. IV. Are equally offensive to God and debasing to human mind. V. Must as certainly occasion final retribution.

6. I. Human substitutes for true and spiritual worship. II. Their offensiveness to God.

7-9. Spiritual idolatry. I. Its phases. II. Wickedness. III. Demoralizing tendency.

10. I. The unsatisfactoriness of sin—its pleasures transient—repetition satiates—excitement wearies. II. The deceptiveness of sin—promises more pleasure—further impunity. III. The indurating tendency of sin—because life is prolonged—and judgment deferred—there is no compunction.

10—no hope. Sin is, I. Wearisome. II. Delusive.

11-12. I. Hypocrisy—fearless—false—inconsiderate—presumptuous. II. Its exposure—certain—

full—its righteousness nought—its works wicked—its hopes vain.

11. I. Man's guilt. II. God's patience. III. The issue.

12. I. Man's righteousness. II. Its exposure. III. Its worthlessness.

13-16. I. The insufficiency of human confidences. II. The all-sufficiency of God.

13. I. False confidences—cannot save—will be swept away—end in destitution and misery. II. True confidence—fixed in God—enjoys present blessings—inherits future happiness.

14. I will say, (see Dr. A. Clarke, in loco). I. The way of God's people. II. Is prepared by the command of God. III. Every difficulty shall be removed.

14. Take up, &c. I. The stumbling blocks—inconsistencies—errors—divisions—false professors. II. Their removal—necessary—imperative—personal.

15. I. God's majesty. II. Eternity. III. Holiness. IV. Grandeur. V. Condescension. VI. Mercy. VII. Faithfulness.

15. I. God's infinite grandeur. II. Glorious abode. III. Merciful Condescension.

15. I. God's condescension. II. Chosen objects of regard. III. Abiding presence. IV. Reviving influence.

15. Eternity. I. Its duration. II. Inhabitants. III. Conditions. IV. Relations—to this life, &c.

15. Eternity. I. Its Import. II. Relations. III. Lessons.

15. Eternity. I. Immeasurable. II. Profoundly interesting. III. Its inevitable experiences.

16. In this life God's anger is,

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I. Tempered by mercy. II. Regulated by wisdom. III. Limited by man's ability of endurance.

16. I. The frailty of man—physically—intellectually—spiritually. II. The compassion of God—He restrains His anger—in wisdom—in mercy.

17—21. God's anger. I. Its evidences—"I hid me, &c." II. Its occasion. III. Its removal—from the penitent—by the Gospel of peace. IV. Its perpetuation—against the wicked—absolutely determined by his moral condition—and the sentence of God.

17—18. I. God's controversy with sinners. II. How He terminates it.

17. I. How God hides Himself. II. Why. III. The general effect.

18. God's regard for the contrite. I. He sees. II. Heals. III. Guides. IV. Restores His comforts.

19. I. A message of peace—from God—to all—with the assurance of forgiveness. II. Its effect—peace in the heart—health in the soul—praise in the lips.

19. God creates, I. Health in the soul. II. Peace in the heart. III. Praise in the lips.

20—21. I. An expressive comparison—trouble occasioned by an awakened conscience—apprehension of punishment—moral disorder—impurity. II. A dreadful doom—no peace, with God, in God—judicially sealed—absolute.

20—21. I. The characters. II. Their misery—restless trouble—pollution. III. Its confirmation—by inevitable law—by the sentence of God.

20. The moral condition of the wicked. I. Their hearts are full of evil passions. II. Of impurity. III. Of misery.

21. I. The misery of the wicked. II. Its cause. III. Its confirmation.

21. I. Explain the proposition. II. Confirm it.

CHAP. LVIII.

1—2. I. The trumpet of warning needs to be sounded among God's people. II. Is not rendered unnecessary by the presence of much that is good. III. Must be sounded unsparingly.

1—2. The prophet. I. Acknowledges how good they seem to be. II. Shows them how bad they really were.

1. The trumpet of warning is, I. Loud. II. Unsparing. III. Distinct.

1. The exposure of sin must be, I. Earnest. II. Unsparing. III. Clear. IV. Pointed. V. Without favor or partiality.

1. I. Sin in the church. II. Its faithful exposure.

1. I. The minister's office. II. Its conscientious discharge.

3—9. Here is, I. Fasting without advantage—the complaint—the cause. II. Fasting with advantage—includes repentance, reformation, the exercise of charity—the advantage is God's approval, blessing, presence.

3. Fasting. I. Is an ordinance of God. II. Is often objected to as useless. III. If it is so, it is because it is improperly performed.

4. I. The fast of the hypocrite—without proper motive—without moral effect. II. Its inefficiency—God will not regard it (vide Vitrunga in loco)—it is offensive—must be amended.

5—6. Fasting. I. Its importance. II. Its form. III. Its spirit.

7. Benevolence, I. Is a christian duty. II. Must be associated with humility. III. Is specially acceptable to God.

7. And that thou, &c. I. The duty. II. Obligation. III. Advantage of caring for our neighbour.

8—9—say, "Here I am." The process of divine mercy. I. Light—after darkness—gradual—progressive. II. Healing—of fear—sorrow—sin—as the effect of divine light. III. Righteousness—as a guide—secures peace—certainty. IV. The glory of God—as a defence. V. The presence of God—as a source of constant comfort and supply.

9—12. If thou, &c. I. The condition—the putting away of unkindness in deed, gesture, speech—the practice of benevolence to the needy and afflicted. II. The promise—light—guidance—supply—abiding prosperity—complete restoration.

10—11. I. True benevolence—has its seat in the soul—is the expression of the soul—finds its demonstration in practical fruits. II. Its reward—light in the soul—on the path—on the condition.

12. Consider, I. In its application to the restoration of Israel. II. To the establishment of the kingdom of Christ—the world waste—for many generations—must be restored—by the power of the Spirit—through the agency of the church.

13—14. I. In what light we should regard the Sabbath. II. How we should employ it. III. The benefits arising from its observance.

13—14. I. The proper observance of the Sabbath—its rest—pleasures—occupations—conversation. II. Its consequent blessings—exaltation—prosperity—the confirmation.

13—14. I. The true Sabbath. II. Its obligation. III. Advantage.

CHAP. LIX.

1—8. Man's miseries, I. May not be charged upon God—He is able—willing to save. II. Must be referred—to man's wickedness—actual, in thought, word, deed—negligent—infatuated.

1—2. I. A lamentable state—separation from God—loss of His favor—no access. II. The cause of it—not in God, He is able and willing to save—but in ourselves, our sins, &c.

1. I. God's hand is mighty to save. II. God's ear is open.

1—save. God can save, I. Everywhere. II. Everybody. III. In every condition. IV. For ever—but man must call upon Him.

2. The effects of sin. I. It separates us from God. II. Occasions the withdrawal of His favor. III. Bars all access to His throne.

3—4. A sad picture of depravity. I. In the hands and fingers. II. The lips and tongue. III. Desires and motives. IV. Heart and imagination. V. Life and conduct.

4. They conceive, &c. I. Actions proceed from thoughts. II. Correspond to the thoughts which produce them. III. Hence when mischief is conceived iniquity is the produce.

5-8. I. The devices of the wicked—like eggs, productive—cockatrice eggs, injurious—like spiders' webs, frail, useless. II. Their effect—upon others, mischief, death—upon themselves, disappointment, retribution.

7. Depravity. I. Has its seat in the heart. II. Its expression in the conduct. III. Its issue in misery and ruin.

8. The path of transgressors is one. I. Of contention. II. Of injustice. III. Of perverseness. IV. Of misery.

8. I. The characters described. II. Their lamentable condition.

9-15. I. The misery of sinners—no light—comfort—certainty—security—relief—salvation. II. The cause—transgression multiplied—acknowledged—aggravated—open—wilful—exciting justly the displeasure of God.

9. I. The condition of the sinner—without divine help and protection—without comfort and hope. II. The occasion of it—sin in the heart—in the life.

10. Moral blindness occasions. I. Discomfort and uncertainty. II. Error and danger. III. Misery and ruin.

11. I. The sinners distress. II. Its cause. III. Its cure.

12. Conviction of sin. I. Our transgressions are revealed in the light of God's countenance. II. Testify against us. III. Produce condemnation in the conscience. IV. Cannot be evaded—we know them.

12. Confession of sin includes. I. A perception of its guilt—committed against God—multiplied. II. An acknowledgment of its guilt—they testify, &c.—justly awaken

God's displeasure. III. A sense of its misery—condemnation—compunction. IV. A full conviction of our own demerit and helplessness.

13. Sin and its aggravations, I. In its lowest form is a transgression against God. II. Is aggravated by apostacy. III. Still more by its propagation. IV. Most of all when it is conceived and uttered of set purpose.

14-15. Society in a demoralized condition. I. Right and justice perverted. II. Truth and equity excluded. III. Falsehood predominant. IV. The good oppressed. V. God justly displeased.

15. And he—prey. I. What it is to depart from evil. II. What a man must expect if he does so. III. Why he must expect this.

16-19. God's interposition for His people. I. The occasion—in distress—helpless—no deliverer. II. The display of His power—He brings salvation—by righteousness—His own. III. His weapons—righteousness—salvation—vengeance. IV. The glorious issue—recompense to His enemies—deliverance for His people.

16. I. Man's helpless condition. II. God's interposition on his behalf. III. The means—righteousness. IV. The result—salvation.

17. Christ the champion of His people. I. His righteousness. II. Saving power. III. Judicial authority. IV. Unwearying zeal.

18. Divine justice. I. Retributive. II. Proportionate. III. Impartial.

19. I. The condition of security. II. The completeness of it.

19—sun. I. The object of reverence—God's name—God's glory. II. The expression of it—fear. III. The prevalence of it.

19. When, &c. I. The foe. II. The onset. III. The defeat.

19. When, &c. I. How the adversary assaults us—by error—iniquity—persecution—temptation. II. How the Holy Spirit withstands him—by His word—providence—grace.

19. When, &c. I. There is an enemy. II. He possesses tremendous power. III. Rushes in upon us as a flood. IV. Is arrested by the Spirit of God. V. Yet God will be enquired of to do this for us.

19. When, &c. I. The enemy—invisible—cruel—mighty—skillful—malignant. II. His assault—sudden—impetuous—overwhelming. III. Our defence—the Spirit of God—almighty—ever near—watchful—shall lift up, &c.

20—21. I. The establishment. II. The perpetuity of Christ's Kingdom.

20. I. The Redeemer—His person—His work. II. His advent—He comes to Zion—in human flesh. III. The persons specially interested in His coming.

21. The new Testament covenant is, I. Inspired by the Holy Spirit. II. Announced by Jesus Christ. III. Enjoyed by His people. IV. Shall be perpetuated for ever.

CHAP. LX.

1—22. The Gospel of Israel. I. The advent of the Messiah. II. The moral condition of the world at His appearing. III. The effect of His appearing—illumination—attraction of Jews and Gentiles.

IV. The special agencies employed in the establishment of His Kingdom. V. The restoration and supremacy of Israel. VI. General prosperity and happiness. VII. The glorious revelation of Christ as the source of light and comfort. VIII. The kingdom of righteousness. IX. The certain accomplishment of all.

1—5. The church, I. In the night. II. At dawn. III. In the clear sunlight.

1. The call upon the church. I. To receive light. II. To be light. III. To dispense light.

1. I. The tidings announced. II. The duties imposed.

1. I. The parties addressed. II. The duties imposed. III. The argument employed.

2. An impressive picture, I. Of the ignorance of mankind—at the advent of Christ—now—of every sinner's heart. II. Of its alleviation—by Christ—by the Gospel—by the Holy Spirit.

2. I. The darkness—intellectual—moral—spiritual. II. Its prevalence—over the world—in the church—in every sinner's heart. III. Its relief—divine—gradual, like the rising sun—complete.

3. I. The light. II. Its rising. III. Its meridian splendor.

3. The light, I. Revealed to the Jew. II. Extended to the Gentiles. III. Supreme above all authority and power.

4—5. Zion among her children. I. A mother's joy. II. Cares. III. duties.

4—5. I. The gathering of the Gentiles to Zion—from every quarter—from far—from beyond the sea—with all their forces. II. Zion's emotions—she sees and

overflows with joy—her heart throbs and swells.

6—7. The gathering of Zion's children. I. They come from all quarters. II. Come full-handed. III. Come with thanksgiving and praise. IV. Come to offer themselves in the service of the Lord. V. Come to find acceptance. VI. Come to share in the manifestation of the divine glory—for God will, &c.

7. I will glorify, &c. I. The place—planned and built by God—filled with God—dedicated to God. II. The promise—manifestation—blessing—protection—enlargement—final glorification.

8—14. I. The question—who are these?—are they Jews or Gentiles?—whence do they come?—whither do they fly? II. The reply—the ships of Tarshish are the first to bring them—they come with their silver and gold—they come to the Holy One—strangers build their walls—they are blessed with respite from long trouble—their gates are open—dominion is given them—their city and sanctuary is beautified—their enemies do them homage.

8. Observe, I. The description of numerous converts—how—whence—whither they fly. II. The emotions which such accessions to the church should inspire—surprise and admiration—gratitude and pleasure—complacency—hope.

8. I. Who fly?—poor sinners. II. Whence?—from sin, &c. III. Whither?—to the ark of refuge. IV. How?—as a cloud, numerous, united—as doves, timid, eager. V. What should be our emotions?—wonder at God's love—delight, &c.

8. I. The prophetic vision. II. The enquiry.

9. I. God's sons must be gathered. II. The means are at hand—ships—silver and gold—all useful in God's cause. III. The centre of power and attraction is the Holy one of Israel. IV. The agency through which this power is exerted is the church—because, &c.

10. I. God has often just cause to be angry with His people. II. Smites them in His wrath. III. Has mercy on them. IV. Finally subdues their enemies and makes them minister to them.

11—14. Temporal blessings follow in the wake of God's favor. I. Open gates—peace, &c. II. Commerce. III. Dominion. IV. The wealth of nature. V. Universal honor and respect.

11. The future of the church. I. Open gates—implying peace—constant accessions. II. Abundant resources—the forces of the Gentiles—their wealth—intellect—knowledge—every earthly good consecrated. III. Honour and dominion—the noblest will minister to her—the state will not rule the church, but the church sanctify and guide the state by the influence of its teaching.

12. I. The destined supremacy of the church. II. The means by which it will be effected and sustained. III. The punishment of the disobedient.

13. I. The constitution of the church of Christ—human distinctions lost. II. Its excellency—useful—ornamental—bringing glory to God.

14. I. The sorrows of Zion—afflicted—despised. II. Their relief—by the subjection of her foes—by the acknowledgment of her claims—by the presence and favor of God.

15—22. The happy condition of Zion. I. Temporal blessings—once forsaken and despised, now held in universal honor—all the advantages of commerce—civilization and wealth—just government, peace and protection. II. Spiritual blessings—knowledge of God and Christ—salvation—divine light—comfort—universal righteousness—permanent increase.

15—16. I. The desolations of Zion. II. Her restoration. III. Prosperity. IV. Acknowledgment of God.

15. God's church. I. Now—forsaken—hated—despised. II. Then—invested with glory—honored—a source of blessing to the world.

16—17—iron. I. All things must be laid under contribution for the accomplishment of the divine purpose in His church—all the achievements of human mind—all the conveniences of wealth and civilization—all the influence of human power. II. In the subjection and sanctification of human resources God develops his own character in relation to His church—as Saviour—Redeemer—the Mighty one of Jacob.

17—18. I will also, &c. The exaltation of the church secures the best interests of a nation. I. Social peace and order. II. Honesty and integrity in the transactions of business and commerce. III. Protection from violence within and foes without. IV. Happiness in the blessings of salvation, and the spirit of praise.

19—20. I. The blessings promised—light—happiness. II. Their source—divine. III. Their permanency. IV. Their effectual exclusion of sorrow.

21. I. The promise—includes the ultimate prevalence of righteousness—the consequent increase of human enjoyment. II. The security of it—God will accomplish it—for the revelation of His own glory.

22. I. The small proportion which the church bears to the world. II. Its promised enlargement—in numbers—and influence. III. The certain and speedy accomplishment of this promise—God will bring it to pass—will hasten it—in his time.

CHAP. LXI.

1—3. I. Christ's authority and qualifications. II. Office. III. The objects of His mission. IV. The success of His work. V. The final purpose.

1—3. I. Christ's call. II. Commission. III. Purpose.

1—3. I. The qualification. II. Work. III. Aim of a true minister of Christ.

1. The spirit—me. The anointing of Christ. I. The spirit communicated. II. The manner. III. The measure. IV. The design of the communication.

1. Because—meek. The great preacher. I. His qualification—anoined. II. His theme—good tidings. III. The special objects of his ministry—the meek.

1. He hath—brokenhearted. I. The characters to whom Christ is sent. II. The office he discharges for them. III. The certain success of His mission.

1. To proclaim, &c. I. The captive. II. His release. III. The means by which it is effected.

3. I. An eventful period—of salvation—of vengeance. II. Its proclamation—by Christ—and His servants. III. The characters who benefit by it.

3. I. The mourners. II. The joy which awaits them. III. Their destined office. IV. The power by which their salvation is effected. V. The ultimate design.

4—7. I. The land flourishes. II. The social condition of the people is prosperous. III. The people themselves are holy and happy. IV. The memory of their sorrows is wiped away for ever.

4. I. Is God able to do this? II. Has He said that he will do it? III. Will He not bring it to pass?

5. Here is indicated, I. The prosperity of God's people. II. Their superiority over their foes.

6. I. The office of God's people—priests to intercede—ministers to execute God's will. II. Their privileges—supply—honor.

7. I. The present condition of God's people—shame—confusion. II. Their future condition—joy—proportionate—everlasting.

8—11. I. Gospel principles. II. Success. III. Happiness. IV. Triumphs.

8. I. The principles of the divine administration in His church—God loves judgment—hates hypocrisy. II. The mode in which these principles are applied—God directs His people by His word—by the agency of His spirit. III. The manner in which they are permanently secured—by the new Testament covenant—sealed with blood.

9. God's people are, I. Blessed. II. Manifest.

10. I. The believer's boast. II. Determination.

11. I. The wintry aspect of the world. II. The promise of spring. III. The power by which the change is effected.

11. The analogy between the natural and moral world. I. In both there is a time for sowing, and for the springing up of the seed sown. II. In both there is the operation of the same spirit. III. In both the spring time is the season of beauty and joy.

CHAP. LXII.

1—5. I. The righteousness of Zion. II. The necessity and certainty of its manifestation. III. The means by which it must be accomplished. IV. The happiness which will accrue to the church, and the world. V. The peculiar happiness of God's people.

1—5. The progressive happiness of the church. I. Righteousness. II. Revelation. III. Honor. IV. Increase. V. Joy.

1. I. Zion's implied obscurity. II. The anticipated glory—manifest—irresistible—universal. III. The means of its accomplishment—divine—in answer to prayer—accompanied by human effort.

2. Zion. I. An object of admiration to the world. II. Of favor in the sight of God.

3. Observe, I. The estimate God puts upon His people. II. The honor He confers upon them. III. The care He exercises over them.

4. I. Zion's reproach. II. Exaltation. III. The occasion of the change.

5. I. The joy of Israel at their return. II. The joy of God over them.

5. I. The rapid increase of Zion. II. The joy it occasions—on earth—in heaven.

6—9. I. God's purpose concerning Jerusalem. II. The absolute certainty of it. III. The agencies by which it shall be effected.

6—7. I. The prospective glory of the church. II. The divine power by which it shall be effected. III. The subordinate agencies to be employed—the ministry of the Gospel—the prayers of the church.

6—7. I. The city. II. The watchmen. III. The inhabitants. IV. Their respective duties. V. The glorious issue.

8—9. God's oath. I. The matter of it—the protection—and happiness of His people. II. The certainty and solemnity of it—He has sworn—who is true—by His right hand—has power to effect it.

10—12. I. The preparation. II. The proclamation. III. The felicitous result.

10. The work of God's people. I. Gates to enter—of righteousness. II. A way to prepare. III. Stones of stumbling to be removed. IV. A standard to uplift.

11. I. The authority. II. Extent. III. Subject. IV. Terms of the proclamation.

12. I. The city—sought out—not forsaken. II. Its inhabitants—holy—redeemed.

CHAP. LXIII.

1—6. Messiah triumphant. I. His qualifications—His glorious apparel—strength—righteousness

—ability to save. II. The scene of His victories and exploits—Edom—Bosrah—typical. III. The completeness of His triumph. IV. The redemption of His people. V. The principles of His procedure—mercy—justice.

1. I. The Hero—glorious—strong—righteous—mighty to save. II. His foes—Edom, &c.—symbolic of antichristian powers. III. His achievements. IV. His triumphs.

1. I that speak, &c. I. Christ's word—righteous in its requirements—announcements—promises—threatenings—effects. II. Christ's power to save—mighty in its energy—displays—results.

2—3. Christ the minister of divine vengeance. I. His authority. II. Sufficiency. III. Severity.

4. I. The destruction of their enemies is the redemption of God's people. II. The avenger is the Redeemer. III. Both offices are discharged with zeal and determination.

5. I. The helpless condition of man. II. The gracious interposition of the Redeemer. III. The sufficiency of His qualifications.

6. I. What have we to understand by the anger and fury of the Redeemer? II. Who have reason to apprehend it? III. The impossibility of escape.

7—14. I. God's loving kindness to His people—he acknowledges them—sympathises with—sustains—chastises them in mercy—and when they enquire after Him restores His favors. II. The duty of making mention of it—with exaltation—praise—gratitude.

7. I. The loving kindness of God—free and sovereign—rich and diversified—constant and perpetual.

II. Its claim upon our acknowledgment—open—thankful—consistent—exultant—unwearying.

8. I. God's anticipations. **II.** Kindness. **III.** Disappointment. **IV.** Unparalleled mercy.

8. I. What God does for His people. **II.** What He expects from them.

9. I. Divine sympathy. **II.** Divine interposition. **III.** Divine love. **IV.** Divine care.

10. I. The evil done. **II.** The evil suffered. **III.** The improvement.

11—14. God's guidance of His people. **I.** Whence. **II.** How. **III.** Where. **IV.** Whither. **V.** Why He led them.

11. I. A grateful retrospect. **II.** An affectionate enquiry. **III.** A delightful assurance.

12. I. God leads His people by instruments, whom He chooses and qualifies. **II.** Defends them with the arm of His power. **III.** Removes every difficulty that intercepts their course. **IV.** Glorifies His own name in their deliverance.

13. I. God's power. **II.** Wisdom. **III.** Love exhibited in the guidance of His people.

14. I. God's people need rest. **II.** Rest is provided for them. **III.** God guides them to it by His own Spirit. **IV.** Thereby reveals and glorifies His name.

15—16. I. Our Father's house—heavenly—holy—glorious. **II.** Our Father's character—strong—tender—compassionate. **III.** Our Father's faithfulness—survives our ingratitude—vicissitude—time. **IV.** Our Father's name—Father—Redeemer—from everlasting. **V.** Our Father's claims—honour—obedience—love.

15. I. God's people in trouble. **II.** Their resource. **III.** Their plea—past interpositions—past mercies.

16. I. God is the true Father of His people. **II.** As their Father He cares for them—redeems them—defends them.

16. God's relations to His people. **I.** Father. **II.** Lord. **III.** Redeemer. **IV.** Everlasting Friend.

17—19. I. The errors of God's people—phases—causes—moral influence. **II.** Their chastisement—just—administered by means of their enemies—merciful—corrective. **III.** Their cure—penitential prayer—faith founded on God's peculiar right in His people.

17. I. Our errors. **II.** The occasion. **III.** The effect. **IV.** The cure.

18. I. A description of God's people. **II.** Their misfortunes. **III.** The causes to which they must be referred.

19. God's people as distinguished from their enemies are, **I.** His special property. **II.** His privileged subjects. **III.** His acknowledged children.

CHAP. LXIV.

1—3. Notice, **I.** Some of the obstacles to the prosperity and happiness of the church. **II.** The power of God to remove them. **III.** The encouragement He has given us to believe that He will remove them. **IV.** The necessity of soliciting His help and interposition.

1. I. Difficulties are compared to mountains—for magnitude—succession—strength. II. May be removed by divine interposition—God's power is almighty—knows no difficulty—has often been exerted for His people.

1. I. There is no difficulty that God cannot remove. II. None that He will not in answer to prayer.

2—3. I. How God removes the difficulties of His people—by the interposition of His power—signally—unexpectedly—effectually. II. Why He removes them—to magnify His name—terrify his foes—deliver His people.

3. God's interpositions. I. How unexpected!—just when we need them—wholly unmerited—possibly unasked. II. How signal!—there is the lighting down of His arm on our foes—the removal of difficulties that seemed insurmountable—rescue when all hope has expired.

4—8. I. The transcendent excellency of the divine purpose respecting His people. II. The principles on which this purpose proceeds—righteousness—justice—mercy. III. The utter want of merit in us—we have sinned—our very righteousness is polluted—our nature is frail—because of iniquity. IV. A humble determination to submit ourselves now to the will of God.

4. I. The characters described—wait for God—in faith—hope—obedience. II. The blessedness prepared for them—surpasses all human—experience—all human expectation—is only known to God.

5. I. The need of salvation. II. The plan of salvation. III. The assurance of salvation.

6. Man is, I. An unclean. II. Frail. III. Perishing thing.

6. I. Human frailty. II. Its cause.

6—rags. I. Our nature is unclean—in its source—flow—fruits. II. Our righteousness is as filthy rags—mixed—defective—insufficient.

6. We all, &c. I. Like a leaf we fade. II. Like a faded leaf we are swept away with the wind.

6. We all do fade, &c. The leaf fades. I. By a natural law. II. Gradually. III. Into its original elements. IV. Preparatory to a new life. V. As a progressive stage of life.

6. We all, &c. Man compared with a fading leaf. I. Its beauty. II. Frailty. III. Rapid decay. IV. Short-lived existence. V. Certain Fall. VI. Dissolution.

6. We all &c. I. The nature. II. Certainty. III. Universality of death.

6. Our iniquities, &c. I. Have torn us from God as the leaf from its parent tree. II. Have destroyed our moral strength and beauty. III. Have overcome all our power of resistance. IV. Have plunged us into ruin and misery. V. Will if unchecked by the grace of God sweep us into eternal perdition.

7. I. The nature of prayer. II. The general neglect of it. III. The lamentable consequence.

7. I. Our iniquities—many—aggravated. II. The misery of them—they cause God to hide His face from us—incur His judgments. III. The infatuation which they produce—we are insensible of our condition—there is no effort for recovery.

7. Taking hold of God implies, I. Prayer. II. Faith. III. Spiritual contact. IV. Success.

8. God's people are distinguished. I. By their childlike confidence. II. Their implicit submission to God's will. III. Their grateful acknowledgement of their dependance.

8. Submission to God is, I. Childlike. II. Obedient. III. Thankful.

9—12. God's anger against His people is, I. Justly merited. II. Severely expressed. III. Humbly yet confidently deprecated.

9. I. The evil deprecated—God's anger — merited — acknowledged. II. The terms in which it is deprecated—imply the justice of God's procedure—beseech a limitation of its severity. III. The plea by which it is deprecated—humble—confident—founded in God's covenant relation to His people.

10—12. I. The troubles of God's people. II. Their resource—they appeal to God—to His mercy—His justice.

10—11. Sin, I. Turns a scene of beauty into desolation. II. Profanes what is most sacred. III. Embitters what is most tender in the associations of memory. IV. Destroys all that is most pleasant.

12. I. Affliction proceeds from God. II. Should drive us back to Him.

12. The afflictions of God's people are, I. Just. II. Wisely overruled. III. May be moderated by prayer. IV. The plea is founded in God's infinite mercy

CHAP. LXV.

1. The call of the Gentiles. I. Their condition—afar off—without divine revelation—excluded from the covenant of promise. II. Their call — unmerited — gracious — effectual.

2—7. The rejection of Israel. I. Preceded by special privilege. II. Occasioned by sin—ingratitude—idolatry—hypocrisy. III. Clearly predicted — as a warning. IV. Judicially sealed.

2. I. God's mercy—rich—undeserved—enduring. II. Man's ingratitude — wicked — foolish — obstinate.

3. Man's wickedness. I. Provoking. II. Persistent. III. Abominable.

5. I. A picture of self-righteous pride—despises others—glorifies self—pretends to peculiar sanctity. II. Its offensiveness in the sight of God—it offends His purity—arouses His indignation.

6—7. Man's iniquities are, I. Multiplied—by personal acts—from generation to generation. II. Recorded—in God's book—minutely—accurately. III. Will certainly be recompensed—justly—by measure—into every man's own bosom.

6. I. God's purpose of judgment is unalterable. II. His seeming silence is no argument for impunity. III. The final recompense will be just—in its severity—in its impartiality—its measure.

7. I. Man's iniquities accumulate from age to age. II. Are not forgotten. III. Will be justly recompensed.

8—10. I. God preserves mankind for the sake of His people. II. Will finally separate these from the wicked. III. Will bless them with the promised inheritance,

8. I. The good and bad are in this world often clustered together. II. The good are a blessing to society—preserving—purifying. III. Both are preserved until the harvest. IV. The wicked will then be destroyed and the good finally saved.

8. I. The cluster. II. The blessing in it. III. Its preservative power. IV. The final gathering.

9. God's people. I. Their character—the seed of Jacob—God's elect—servants. II. Their privilege—inheritance—permanent residence in God's mountain.

10. I. The people of God have sought and found Him. II. Have promised to them a blessed inheritance—a place of permanent abode—a scene of peace and happiness.

11–16. I. Apostate Israel and their curse. II. The true Israel and their blessing.

11–12—slaughter. The apostate. I. His character. II. Work. III. Punishment.

11–12—slaughter. Apostacy, I. Forsakes God. II. Forgets His ordinances. III. Bestows its devotion and energies upon false objects, (vide Alexander in loco). IV. Meets with its merited doom.

12–14. I. The charge. II. The punishment.

12. I. The gracious call of God. II. The impenitence of many. III. The inevitable result.

13–14. I. God knows and acknowledges His own people—*my* servants. II. Makes a difference between them and the wicked. III. Will render to each at last according to his deserts. IV. The contrast will be overwhelming to the sinner.

13–14. A contrast. I. In character. II. In condition.

15–16. I. The curse. II. The blessing.

15. I. The name of a Jew has become a curse. II. Has been superseded by the name which they dishonoured.

15. A contrast, I. In name. II. In experience.

16. The happy change. I. Trouble forgotten—as a thing past—excluded. II. Blessing secured—on earth—in God, therefore real—in the God of truth, therefore permanent—by direct appeal to God as the sole object of prayer and invocation.

17–25. The millenium a period, I. Of contrast to former times—in the political and social condition of mankind—in the improved physical conditions of the atmosphere and the earth. II. Of universal happiness—in the triumph of God's people—the manifest favor of God—the alleviation of human sorrow. III. Of protracted life. IV. Of unprecedented blessing and prosperity. V. Of closer union and fellowship with God. VI. Of general peace and vanity.

17–18. I. The glorious prospect here unfolded. II. The feelings it should inspire.

17. Not to be confounded with Rev. xxi. 1. I. Indicates a change of ruling principles—governments administered in righteousness—peoples pervaded by religious knowledge, &c. II. The unspeakably happy condition of mankind—the past forgotten—in the universal prevalence of peace, happiness and prosperity—arising out of more intimate communion with God.

18–I. The regenerated world. II. The power by which it will be

effected. III. The blessed results.

19. God's joy in His people. I. Its occasion. II. Expression—favor—fellowship—blessing. III. The happy consequence—the alleviation of human sorrow.

20—22. The extension of the term of human life is, I. Possible. II. Is promised in connexion with true wisdom. III. May become general in an age of universal righteousness and peace. IV. Will be attended with special blessing in the case of those who are faithful. V. Will be a curse to the persistent sinner.

23. True earthly prosperity is, I. Associated with true religion. II. Will be enjoyed in an unprecedented degree during the millennial period. III. Will be perpetuated from generation to generation.

23. I. The characters described. II. Their happiness—a blessing upon their toil—upon their children.

24. I. To whom does this promise apply? II. Why does it imply?

24. God, I. Anticipates His children's need. II. Privileges them with constant access to His throne. III. Inspires their prayers. IV. Blesses them while they pray. V. Crowns them with benefits above all they can ask or think.

25. I. Some types of human nature. II. Their harmonious combination—altered feelings—tastes—habits—all harmonised. III. The power by which this change is to be effected. IV. The happy issue—peace—love—righteousness. V. The signal contrast—in the serpent—and his seed.

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1—4. I. God's majesty. II. Mercy. III. Justice.

1—4. I. The divine character—majesty—condescension—holiness. II. The moral lessons—no temple, or temple worship is needed by Him—the contrite are privileged to approach to Him with confidence and hope—the most solemn sacrifices of the impenitent are an abomination.

1—2. I. God's grandeur. II. Self-sufficiency. III. All-sufficiency. IV. Condescension.

1—2. God's house, I. Not a house for God—no house is worthy of Him—is required by Him—can be acceptable to Him. II. But a house of God—where He is remembered—suitably worshipped—believingly obeyed.

1. Consider, I. How great God is! II. How poor our service!

2. I. God's all-sufficiency. II. Condescension.

2. But to, &c. I. The character—poor—contrite—revering God's word. II. God's regard for him—approbation—pleasure—favor—care.

2. But to, &c. I. The objects of the divine regard. II. The favor He shows them.

3. Formal worship. I. Its features. II. Offensiveness to God. III. Utter worthlessness.

3. I. The value of worship depends not so much upon the form as the spirit of it. II. When presented with an impenitent heart the most approved form is but an aggravation of guilt.

4. I. The offence—impenitence—aggravated transgression—wilful contempt. II. The punishment—delusion—fear—ruin.

5—14. God's people, I. Persecuted. II. Avenged. III. Delivered. IV. Comforted. V. Triumphant.

5. I. The persons addressed. II. Their sufferings. III. Deliverance. IV. Triumph.

5. I. God's people must expect persecution—because of the truth—even from their brethren—under the pretence of doing God service. II. Will certainly be delivered—God will interpose on their behalf—turn their sorrows into joy—put their enemies to shame.

6. The voice of vengeance. I. Whose? II. Whence? III. What it effects?

7. I. Zion's deliverer—compare with Rev. chap. xii. II. The period of His manifestation—Before, &c.

8. Zion's increase, I. Unprecedented. II. Sudden. III. Extensive. IV. The effect of divine power in conjunction with human effort.

9. Zion's increase. I. Certain. II. Divinely effected. III. Continuous.

10—13. I. The consolations awaiting Zion. II. The joy of those that love her.

10—11. I. The lover of Zion. II. His reward.

10. Zion an object, I. Of love. II. Of tears. III. Of joy.

11. I. The consolations and glory of the church. II. Their satisfying nature.

11. The consolations and glory of the church. I. What is their nature? ver. 12. II. Where are they deposited? III. For whom are they designed? IV. How are they realised? V. What is their value?—they are rich—diversified—abundant—satisfying.

12. I. The blessings promised—peace—glory. II. Their abundant supply—full—constant. III. Their actual realisation—in the church—by the use of its ordinances and privileges.

13. Comfort for God's people. I. Its nature. II. Source. III. Sufficiency. IV. Medium of communication.

13. I. God's people often need comfort. II. Are comforted by God Himself. III. With all the tenderness of a mother. IV. In Jerusalem (the church).

14. I. The event referred to. II. The feelings inspired. III. The power displayed—mercy—judgment.

15—17. The coming of the Lord. I. Majestic. II. Terrible. III. Judicial. IV. Punitive.

15. The coming of the Lord. I. Its certainty. II. Manner. III. Design.

16. The last judgments of the divine wrath. I. Their nature. II. Extent. III. Issue.

17. Hypocrisy, I. Often perpetrates the vilest wickedness under the mask of religion. II. Will certainly be exposed. III. Will be severely punished.

18—24. The ultimate issue of God's judgments. I. The revelation of the divine glory in the sight of all nations. II. The universal proclamation of truth. III. The enlargement of the church. IV. The perpetuation of it. V. The constant and universal celebration of the divine praise. VI. The everlasting shame and misery of the wicked.

18—thoughts. I. God's omniscience—extends to all things—pierces the human heart—detects

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the hypocrisy of the life. II. Is sufficiently demonstrated—by the testimony of God's word—by the acquaintance which it displays with the human heart—by rational argument. III. Is a just ground of apprehension to the sinner—he cannot evade it—must anticipate the certain punishment of His sin.

18. I. It shall come, &c. I. The great gathering. II. The occasion of it. III. The issues of it.

19. I. The remnant. II. Their commission. III. Faithful fulfilment of it.

20. I. The objects of solicitude. II. Whither brought? III. By what means? IV. In what capacity? —“as a pure offering.”

21. I. The Gospel abolishes all invidious distinctions. II. Fits a man for the highest service of the church. III. Every man's particular office is designated by God.

22. I. The new heavens, &c. II. Their inhabitants. III. The permanency of both.

23. I. God is the only true object of worship. II. His worship shall become universal. III. Shall be constantly perpetuated from generation to generation.

24. I. The wickedness of the wicked. II. Its punishment—certain—terrible—without alleviation—without hope. III. The perpetuation of its moral lessons.

GENERAL VIEW

OF THE

PROPHECIES OF ISAIAH.

“According to Hävernick, the whole book consists of five connected but distinguishable groups or series of prophecies.

I. The first group, (chap. i-xii.) contains Isaiah's earliest prophecies arranged in two series, easily distinguished by internal marks. The first six chapters have a general character, without certain reference to any particular historical occasion, which accounts for the endless difference of opinion as to the precise state of their composition. The remaining six have reference to particular occasions which are not

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left to conjecture but distinctly stated; they embrace the principal events under Ahaz, and illustrate the relation of the Prophet to them. The sixth chapter, though descriptive of the Prophet's ordination holds its proper place as an addendum to the foregoing prophecies, designed to justify their dominant tone of threatening and reproof.

II. The second group, (chap. xiii-xxiii.) contains a series of prophecies against certain foreign powers, showing the relation of the heathen to the theocracy, and followed by a sort of appendix, (chap. xxiv-xxvii.) summing up the foregoing prophecies and showing the results of their fulfilment to the end of time. Hävernicks maintains the genuineness of all the prophecies in this division and the correctness of their actual position. The apparent exception in chapter xxii. he accounts for by supposing that Judah is there represented as reduced by gross iniquity to the condition of a heathen state. Another explanation no less natural and more complete because it accounts for the remarkable prophecy against an individual in the last part of the chapter, is afforded by the supposition that Judah is there considered as subject to a foreign and probably a heathen influence, viz: that of Shebna.

III. The third group, (chap. xxviii-xxxiii) contains prophecies relating to a particular period of Hezekiah's reign, with a more general prospective sequel, (chap. xxxiv-xxxv.) as in the second. Here again he examines and rejects the various arguments adduced by modern critics to disprove the genuineness of certain parts.

IV. The fourth group, (chap. xxxvi-xxxix.) describes in historical form the influence exerted by the Prophet at a later period of the reign of Hezekiah; regarding this and the parallel part of Second Kings as collateral derivatives from a historical writing of Isaiah, Hävernicks is led by the mention, in chap. xxxvii. 38., of an event which happened after the supposed death of Isaiah, to ascribe that verse and the insertion of these chapters to a somewhat later hand; he maintains, however, that so far from being inappropriate they constitute a necessary link between the third and the fifth group.

V. The fifth group, (chap. xl-lxvi.) vividly depicts the result of Isaiah's prophetic ministrations to the end of time."

(Alexander on Isaiah, vide introduction p. liv.)

NOTICE.

THE design of this work is to develop the teaching of Holy Scripture and suggest suitable material for pulpit ministration and private reflection. The method adopted is to give a short analysis of a whole paragraph, followed by one or more views of individual passages, according to their importance, thus forming a complete commentary on an original plan. Criticism is purposely avoided, as it would extend the work beyond reasonable limits; but considerable pains has been taken to ascertain, as far as possible, the true meaning of the text. In the preparation of Isaiah among the many authorities consulted with this view, both in German and English, the following have been constantly referred to:—Christoph. Starke's *Synopsis Bibliothecæ exegeticæ*, Otto von Gerlach's *Bibelwerk*, Lowth, Henry, Dr. A. Clarke, Benson, Alexander, and other commentators; valuable hints have also been derived from Beck's *Fingerzeige*, Simeon's *Works*, the *English and Scottish Pulpits*, the *Homilist and Analyst*, besides many volumes of *Sermons and Outlines*. It is hoped this attempt at a strictly homiletical commentary on the Holy Scriptures will prove acceptable to many ministers and students. If the sale of this first part should warrant it, Isaiah will be followed (D.V.) by other portions of the Old and New Testament alternately, at short intervals, until the whole Bible is completed. It is calculated that the whole may be comprised within four or five moderate sized volumes, or twenty to twenty-five parts. The Epistles to the Romans and the Corinthians are in course of preparation.

J. L.

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